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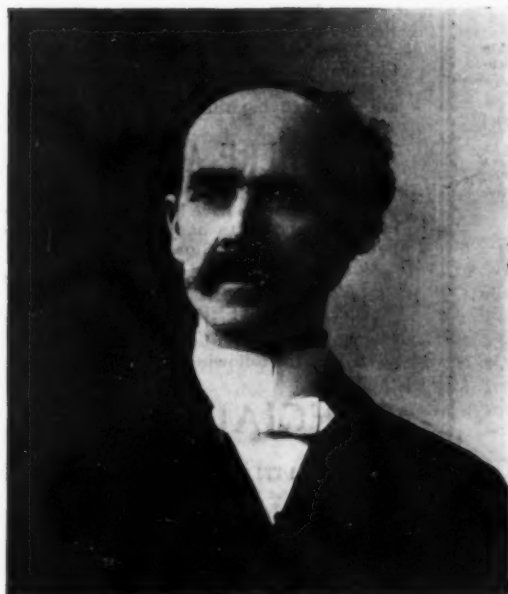


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EDITORIAL.



WHEN THE MISTS HAVE ROLLED AWAY.

Father, if it be thy will,
In thine own dear time and way,
Grant thy peace my life to fill
When the mists have rolled away.

Until then thy will be done—
Teach me how to live and pray
Till the vict'ry all be won
And the mists have rolled away.

Keep me close to truth and right,
Walk beside me all the way;
Stay by me while it is night
Till the mists have rolled away.

So direct me that thy love
Shall each thought and motive sway—
Do thou guard me from above
Till the mists have rolled away.
—M. V. A.

HAVE WE THE SECT SPIRIT?

The gift of seeing ourselves as others see us is not granted to all mortals, but some are fortunate enough to learn something of themselves from their friends, whose candor supplies what would otherwise be lacking. Now we have before remarked that certain things are affirmed of the Disciples and their work by people who stand outside our circle, and whose opinions are entitled to respect. The first of the statements to the effect that, although protesting against denominationalism, we apparently have added another to the divisions of the church we considered last week. A second criticism waits our attention at this time.

Basis of Criticism.

It is, in effect, the charge that, judging from our compactness of organization and our party zeal as a body, we have as much of the sect spirit as any denomination in Christendom. The point is made that some of our churches and preachers display elements of bigotry and intolerance that would have done credit to the most narrow and belligerent sect in the most polemical period of Christian history. We are ready to acknowledge that if judgment of the whole were to be formed by inspection, of some of the parts, the people known as the Disciples of Christ might have to rest under the reproach of this censure. We are compelled to confess with shame that some of our churches and preachers apparently possess the very character described. We have seen men who called themselves Disciples whose only conception of loyalty to the gospel appeared to be a mad desire to attack every form of Christian teaching that differed by a hair's breadth from that which they had been accustomed to believe; who could not understand how any man could be a follower of our Lord and hold views different in any degree from their own. To them all the churches not of our "faith and order" were so many breeders of error in the community,

and it was just as essential to save a man from the thralldom of Methodism or the darkness of Presbyterianism as from infidelity or Mohammedanism. There have been men of this type in our ranks. Unfortunately their tribe is not yet extinct.

Genesis of Intolerant Spirit.

But one should be charitable enough to inquire as to the genesis of this spirit of intolerance in some few sections of our brotherhood; for those who perceive the unchristian nature of such a spirit, and its obstructive and destructive influence upon all efforts toward the unity of God's people, might be puzzled to account for such theological pugilism in a people professing to represent the spirit of harmony and union. The explanation is perhaps to be found in part in the style of propaganda with which this reformation began. The ears of the religious world were heavy and their eyes they had closed. The individualism of the eighteenth century had wrought its natural results in a spirit of sectism, division and suspicion which had scattered Europe and America with the fragments of the dismembered body of Christ. When the Campbells, father and son, and their co-laborers, began their plea for the union of these sundered circles of Christians, their words seemed like idle tales. Ephraim was joined to his idols. He was content to feed upon the east wind. Nothing less than a message of flame and words of fire could be sufficient for such things. The reformers hurled stones when the flinging of grass was seen to be ineffectual to make the saucy boys in the tree of sectarian zeal listen to reason. The "Christian Baptist" was issued, and its pages were full of thunder. Its attacks upon the ecclesiastical arrogance and pride of the time were tremendous; It left unsounded no note of warning against priestcraft and delusion in the church, both Protestant and Roman. The effect was instantaneous. The spirit of antagonism was roused. The giant, thus prodded in the eye while sleeping, rose up with a roar to find and destroy the intrepid Ulysses and his band. The fight waxed hot. Many were drawn by their sympathies to the side of the reformers, and the movement against an unscriptural and divided orthodoxy grew in numbers and power.

From Polemic to Pacific.

But Mr. Campbell wisely saw that the very struggle itself, necessary as it had been, was breeding a generation of fighters who loved the camp, the field and the carnage, but pined and became useless in peaceful life. He saw that the "Christian Baptist," by its polemical tone, had contributed to this result and unwilling to continue a work which trained mere fighters and debaters, he discontinued that organ and began the publication of another paper, the "Millennial Harbinger," whose tone was far more constructive and pacific. Mr. Campbell never ceased to defend the truth by voice and, in sermon, address and debate; but the words of his later and riper years were devoted to emphasis upon the essentials of Christian culture, such as the study of the Bible, the character and functions of the church, the redemptive work of Christ, Christian education and the evangelization of the world.

Living in the Part.

Now the trouble with the narrow, belligerent and bigoted people in our ranks, who are always talking about "the sects" and yet are themselves giving the best example of the sect spirit, so that they have not grown with the growth of this reformation. They are living back in the first and necessarily warlike period of our history. They are not aware that the "Christian Baptist" is no longer published, and that its spirit, occasionally met in some belated freak of religious journalism, ought to be suffered to depart in peace. The "Christian Baptist," in its own day, meeting the issues of its generation, was a strong, timely and respect-compelling journal. Its small modern imitators, who have all its spirit of antagonism with none of its breadth of view or loftiness of purpose, are only laughable.

Necessity of Timeliness.

To everything there is a season, and a time to every purpose under heaven; a time to be born, and a time to die; a time to kill and a time to heal; a time to break down, and a time to build up; a time to cast stones, and a time to gather stones together. If we learn the lesson of the wise man we shall understand that the spirit of the iconoclast cannot abide. Elijah has his work, but Elisha must follow. The rubbish must be cleared away, but only that the house may be built. One cannot always be slaying the prophets of Baal; and even Elijah had to be taught that it was not by tempest, earthquake or fire that God wrought, but by the still, small voice.

Increase in Christian Spirit.

We believe the Disciples are rapidly leaving behind them these necessary but now outworn features of their beginnings. . . We want no surrender of any truth. We wish no compromise with the spirit of sectism. We will abide no lukewarm, loose, limp and lavender liberalism which surrenders where it should defend. But we hail the growth in our ranks of a larger faith in the earnest and sincere purpose of all who bear the name of Christ to obey him and exhibit his spirit; we rejoice in the growing "love that thinketh no evil," and the increasing disposition manifested by our most successful and representative men to "speak the truth," and also, which is quite as essential, to speak it "in love." We shall be taken seriously by the religious world just so soon, and only so soon, as we manifest in our conduct toward all men that love which, while honest and fearless, is at the same time the secret of harmony and the means of reaching that unity for which we ever pray.

THE VISITOR.

One thing for which the past century has been remarkable is the vast widening it has brought to the sphere of individual activity. A thousand things are done to-day which were unheard of a hundred years ago; a thousand things which not only minister to our comfort and well-being, but provide satisfying and remunerative employment to large groups of our fellowmen. The Visitor never sees a person engaged with apparent interest and enthusiasm upon a task which to himself would be not only uncongenial and perhaps distasteful, but as well impossible, that he does not reflect upon that wise Providence which assorts our capacities and likings so that we do not all want to make shoes, dig ditches or write for the papers. And if you are tempted to pity the man who is engaged in work which you would not care to do yourself, you are always given pause by the reflection

that perhaps that very fellow is eyeing you with a sense of thankfulness that he has a much pleasanter kind of work than you. Truly the wind is tempered to the shorn lamb.

New Kinds of Work.

And what a variety of work the modern world has found to do! In the middle ages a man could hardly choose his task. He inherited it. If his father was a goldsmith, so must he be, for he was born not only into a family, but a guild. Other trades or professions imposed the same obligation of heredity. A man did not seek his trade; it sought him. And even this poor liberty was denied a woman; she, poor soul, inherited only "the distaff and the loom, the kettle and the broom." Even where family inheritance did not mark out a man's career, there were but few things among which he could choose. Of trades, some half dozen; of professions, scarcely more than the army and the church. But here we are with a wilderness of choices, and few of them impossible of some measure of success, with the shining motto over the crowded entrance to each, "Room at the top." And woman's chance is almost the same. Few avenues are blocked to her. It has been the century of her discovery and emancipation. Her success in all the work she has undertaken has been so phenomenal that actually it begins to look a bit serious for the rest of us, and we are beginning to wonder what the women are going to allow us to do after a little.

Discovery of New Needs.

The number of new trades, professions, callings, vocations, crafts, arts and shifts is marvelous. Once the barber, physician and dentist were combined in one functionary, as the pole with its triple strip still commemorates. Now not only have barber and dentist gone their own ways, but the physician has so multiplied his schools and specialties that he has to be surrounded with definitions before we can place him. Then new inventions and discoveries have called for new trades and professions. Electricity, for example, which is a child of this past century, in so far as knowledge of its value is concerned, has called into being at least a dozen different employments; and so rapid has been the development and extension of the science that one of Mr. Edison's secretaries recently told the Visitor that the wizard of Menlo Park, whose name has been one to conjure with, has been so far outstripped in electrical science by such pupils of his as Tesla and Wildes that he has now almost entirely abandoned it; and is turning to other enterprises, like heavy transportation and the manufacture of concrete.

Odd Types of Work.

But what is most curious is the number of odd and freakish kinds of employment which have sprung up in recent years. Some of them perhaps are not so new, as, for example, the trade in old glass bottles. The Visitor has often heard of the antiquity of the trade in old clothes, rags and glass in the ghettos of such cities as Vienna, Frankfort and London. But he was interested not long since in learning of the size which the trade in old bottles assumes in the hands of Jews in the great cities. Vast warehouses are filled with bottles of all varieties, assorted and ready for sale to the traders that require them and can get them cheaper from the collector than from the manufacturer. No bottle thrown into the garbage box misses its way to these dealers. Then there are the fakers who stand on the streets and sell toys, especially at the Christmas season. Their climbing

tin monkeys, clowns and mules, dancing feathers, fighting chickens, and other toys, are sources of delight to the crowds who pass, and of profit to them and the makers. Then there are the "sandwich men," whose name is a misnomer as far as any relation they sustain to the toothsome and tantalizing sandwich of the railway station, with its elusive suggestion of ham lost in a wilderness of tough biscuit, entirely innocent of butter; for the "sandwich man" is the animated bit of meat between two flaming posters, and his function is that of parading the street to draw custom to the happy advertiser. There is also the collector of stamps, whose business has now become established and flourishing, with even its own monthly, weekly and—strange to say—daily papers to give it publicity. But the most recent bit of trade which the Visitor has noticed is still more unique. He has often observed that proud and satisfied air with which an individual carries a valise that is covered with labels bearing the names of hotels in foreign cities. He has envied the man who walks proudly down the street, with his hand baggage proclaiming to the startled world the fact that he has stopped at the best houses in Rome, Venice, Geneva, Paris, Heidelberg, Dresden, Amsterdam and Liverpool. He had heard with depression of the unhappy traveler, who, after laboriously securing a choice collection of these "stickers" on his dress-suit case, was dismayed to find, after a day at home, that his nine-year-old first born had painstakingly soaked off the lot and burned them, so that he might surprise papa with a nice clean valise. But it was his turn to be surprised when not long since a friend showed him an unusually large assortment of these labels pasted in a scrapbook. There were the "stickers" of hotels all over the world. The Visitor confessed his ignorance of such extensive travel on his friend's part, to which the latter replied, "Oh, I haven't been to half those places. I bought the lot of a dealer in that sort of thing in Chicago. You can get the labels of any hotel you want for a trifle." The Visitor is distressed to acknowledge that he has lost faith in not a few of the decorated valises he has seen since. Put not your trust in "stickers!"

New Vocations in the Church.

These various odd and yet useful trades and callings suggest the application of inventive genius to the needs of churches. How many of the defects and discomforts of church life might be remedied or removed if bright people would take thought for the details which are neglected in the usual distribution of duties. We still believe, for example, that the man who can find out how to ventilate a church will find a large and remunerative business open to him. And while we are waiting for him, let us suggest to some one in each church the quiet, neglected, yet most desirable work of making use of such devices as the builders of the place have left for ventilation. We have often marveled at the stolid indifference with which a half churchful of able-bodied men could survey a perspiring minister and a puffing, fanning audience, without an effort to relieve the situation. We are persuaded that sleepy audiences are due far more to negligent and inefficient janitors and careless ushers than to dry sermons. The Visitor has been positive of the fact whenever he has preached! But the principle is obvious. Every person in the church might look about for some small thing which he could do with help to the whole. The conduct of the small boy is a good example. He organized what he

called a "pin brigade" of youngsters like himself to distribute themselves through the audience at the church services in the vicinity of people who were accustomed to sleep in meeting, and to apply the modest and yet suggestive pin where it would do the most good. The Visitor believes a similar genius for discovery of needs might develop valuable functions in the church. There are flowers to be brought and arranged. There are bits of artistic decoration to be added here and there. There are a hundred little devices, helpful and satisfying, to add to the enjoyment of the Lord's Day service, one who thus finds a new and simple way to help the church work.

For thy mercy and thy grace,
Faithful through another year
Hear our songs of thankfulness,
Father and Redeemer, hear.

In our weakness and distress,
Rock of strength, be thou our stay;
In the pathless wilderness
Be our true and living way.
—Henry Downton.

MINISTERS' TEMPTATIONS.

Along with the common ills which flesh is heir to, there are dangers peculiar to the various avocations of life. The lawyer aims to state one side of the case in the strongest way possible, and to obscure the other side of the truth. The physician sees men as machines. He may become indifferent to spiritual nature. The minister suffers from the results of his one-sided occupation also. The man of the world is apt to regard the preacher as having to work with the weak side of life—women, children and sick people—and as being conformed to the thing in which he works. Some one has said "the lawyer sees all the wickedness of humanity, the doctor all the suffering and the preacher all the stupidity." The distinction is often found in college life. The "theologs" as a class either stand apart or are held off from the rest of the college world. The exceptions, as in the case of athletic or socially successful men, prove the rule. The "respect" shown the clergy often arises merely from childhood impressions. Young men of bright intellect, social position and opportunities are quick to catch this feeling toward the profession, and therefore they enter other fields. There are some conditions of ministers' lives which tend to weaken them in their work and therefore in the esteem of the world.

Lack of a Program.

Most human beings do their best under pressure. They need a schedule imposed upon them either by their employers or at least by the relations of their business to other men. The physician, lawyer, business man, teacher is required to be on hand at regular hours every day. The minister has standing engagements for Sunday morning and evening and Wednesday evening. Nearly all the rest of the time is subject to "hit or miss" calls of an uncertain kind. He therefore rarely establishes the habits of routine and industry, in which most of the world's work is done. Moreover, this "freedom" subjects him to all sorts of odds and ends of church work. He has nothing particular to do this day or that, and so he degenerates into an errand boy. This absence of office hours, together with his study being in his home, subjects him also to the demands of domestic duties. He is "only reading" and can therefore tend to the children, or go to market. He may help with the wash-

ing, tend the cow, care for the yard, saw the wood, because he is always around with nothing special to do. The business man escapes all that by being under the necessity of having certain hours which are guarded jealously for his work. Another thing, being always free when the world is at work and only talking when he does work, the minister appears to the driven slaves of toil like a sort of butterfly in the social order. The worst of it all is, too, that the average minister does not get his work done carefully. He dallies along all the week, begins to show signs of excitement on Saturday, has a spasm or two on Sunday and spends a day or two recovering. All the ministers of a town or city ought to be compelled to go to the library or Y. M. C. A. rooms certain hours every day to do definite work.

Servility of the Clergy.

The minister easily falls into three bad attitudes of mind, which undermine his strength and pervert his mission. First of all, there hangs over him more or less heavily all the week the teasing idea that he must make two speeches next Sunday. His mind is therefore not free to read books from the author's point of view, but he must see whether they will make sermons, furnish illustrations or yield suggestions for a pastor's difficulties. If he is conscientious, too much reading of commentaries, volumes of sermons, or of the Bible itself may result. Volumes on science, education, ancient history seem too remote from the practical problems confronting him. Yielding to that judgment, he fails to get breadth, depth and vitality in his work. The writer heard a pastor in a large city say he hadn't read a book in six years, adding: "A man who has the burdens of a church on his soul can't find time to read books." He lost his pulpit in another year and is now "retired" under middle age. In such a case a man allows the relatively trivial and transient things to crowd out the divine and eternal things. Another kind of servility shows itself in the almost universal desire of ministers to please and entertain first, and instruct, if at all, incidentally. The test of a sermon is, How did you like it? not What did you learn? Consequently the sensitive minister may descend from his nobler work to that of furnishing an attractive speech. Sermons must be extemporaneous, because the eyes of the people are to be held by many gestures, the ears are charmed by a range of tones, which are absent when manuscript is used. Stories, jokes, enthusiasm, a smooth delivery wins applause, but "though it make the unskillful laugh, it cannot but make the judicious grieve; the censure of the one which must, in your allowance, o'erweigh a whole theater of others." The difficulty is to be solved in part by getting the congregation to take an active, rather than a merely passive part, in worship. A thinking, wide-awake congregation is able to listen to a thoughtful, quiet sermon and appreciate it.

Another kind of servility of the clergy is that which leads them to reflect in their sermons just the opinions which are already current among the people. It certainly is a grave question as to how far the preacher can go ahead of his hearers, but unless he does keep ahead of them some he certainly will not lead them. They will push or carry him, or else all stand still and become stagnant. It is the preacher's business to know more than his people about religion, the Bible and the things that relate to these, and he dare not hide his light. The congregation is farther along than

many preachers and "ruling elders" know. They have been to school in magazines and books and experience. They would respect the pulpit more if they heard from it oftener things which the minister thinks might be "too advanced." They desire at least the utmost sincerity and candor, while they expect also reverence and devotion to truth.

THE TWENTIETH CENTURY FOR CHRIST.

Now that we are fairly launched in the twentieth century, we may in all seriousness take up this watch cry. But how can it be realized? Not by passing resolutions and writing newspaper articles, but by the deepening of our conviction of personal responsibility to God for the evangelization of the world. The nineteenth century has left us the heir of no greater truth than this, that we reap where we have sown, that we gather as we scatter, that we build up the cause of Christ at home as we give our energy to the cause of missions in other lands.

These lessons and the experience of the past have put us in a position where the dream of the Christian heroes of all eyes may become the realization of those whose lives fall within the lines of the twentieth century. But to do this the century must be begun with an honest effort to make Christ's reign universal. We must give it the keynote this year. We must plan for the construction of each succeeding year on broad lines.

What is essential in the work of the China universal is doubly essential to the Disciples of Christ. We have made the terms of the great commission the keynote of our plea in rallying men around the cross of Christ. We must now give equal emphasis to it as our marching orders in the conquest of the world. If the century is to be Christ-filled we must redouble our effort to bring it about. The March offering should give our emphatic endorsement of this twentieth century movement.

THE HERO OF THE HEART.

Written for the Christian Century by J. M. Lowe.

Not on "the far flung battle line,"

Where soldiers torn and bleeding lie,

Where cannon roar and sabers shine,

And smoke mounts up to meet the sky,

Doth valor play her noblest part,

But in the still, deep human heart.

Far back within the silent soul

Sweet love forever fights with lust;

There is no comrade to console

When hope lies prostrate in the dust.

He most is brave who tolls along

Without a shout, without a song.

O turn ye, ye who love to praise,

And honor give where honor's due.

Give him a smile who all the days,

Though none behold, yet still is true.

When none but he and God can know

How weak his heart, how strong his foe.

The heart's a mighty battle ground,

For here arrayed in deadly strife

The everlasting foes are found.

The battle is this human life.

Not for an hour must he be brave,

But from the cradle to the grave.

Then here's to the hero of the heart,

His conscience is his bugle call.

Truth is his sword and love his art.

He stands triumphant over all;

His day of rest is coming on,

For him it is not dark, but dawn.

THE OUTLOOK.

Growing Souls.

How does the soul grow? Not all in a minute;
 Now it may lose ground, and now it may win it;
 Now it resolves, and again the will faileth;
 Now it rejoiceth, and now it bewaileth;
 Now its hopes fructify, then they are blighted;
 Now it walks sullenly, now gropes benighted;
 Fed by discouragements, taught by disaster;
 So it goes forward, now slower, now faster,
 Till, all the pain past and failure made whole,
 It is full-grown, and the Lord rules the soul.
 —Susan Coolidge.

A Christian Philanthropist.

In the death of Philip D. Armour, the millionaire packer, the country has lost a most valuable man from many standpoints. He was one of those men of the newer and higher type who are learning that money is a trust from God and the man endowed with the gift of thrift is to learn how to administer his substance so that the world may be blest thereby.

The letters, telegrams and cablegrams from all over the world attest the fragrance of his name and tell how a Christian man with great gifts can inspire the heart of the world. The hatred of the rich, which is unfortunately all too common in this country, would entirely disappear were the rich consecrated to God. Mr. Armour was a patriarch. He employed thousands of men and so organized and conducted his business that he encouraged them to thrift and better living. He also had a system of pension and the roll of pensioners is said to be large. He illustrated to some degree Christian commercialism. The great institute in Chicago, which bears his name, as well as his active and practical interest in many educational and missionary enterprises, afford a moving example to the world. His is the kind of life which makes the world a better place to live in and rebukes that vulgar selfishness which so often converts men of wealth into mere well-groomed animals.

Proper Education for the Negro.

The race problem in the South is perhaps the most serious that presses upon that fair section of our land for solution. It is coming to be freely recognized by all that in some way the key to this problem is in education which is Christian. The question, however, is the kind of education suitable for the negro at present. Mr. Booker T. Washington has illustrated that manual training is the most needed thing at present. There is little call for the negro's mental efforts. Unless he can use his hands a sharpened brain will only make him dangerous. This fact is recognized by the grand jury in Baltimore, which has given the subject of the criminal in that city a thorough study. Observes the jury: "Perfected mentality becomes a curse rather than a blessing to the negro as a class when, after acquiring an education, he finds himself cast upon a society which refuses to recognize or employ his mental abilities." This puts the situation in a nutshell and all the railing in the world cannot alter the facts.

The Canteen Must Go.

A vote in the senate last week indicates that the canteen in the army will soon be a thing of the past. It is reassuring to notice that something more than merely worldly policy can get notice from this highest legislative body of our land. In the debate in

the senate the point was made that if the canteen was closed, the soldiers would resort to the base places in the city of Manila, to which the convincing reply was made that the United States has power to abolish the saloon in Manila also. It is to be hoped that the matter will be pressed and the disgrace of making Manila a place of saloons by our government will be wiped out. There is no doubt that this measure will result in a better soldiery. A drunken man makes a poor soldier.

The Missionaries in China.

The haste with which many people were willing to accept the statement that missionaries were at the bottom of the "Boxer" uprising in China did no credit to their heads or their hearts. As the matter is more fully brought to light it appears that the Chinese were disposed to be friendly to the missionaries. Mr. Goodnow, United States consul-general at Shanghai, says that the work of American missionaries had done much to make the people, as a whole, friendly because thousands of Chinese were freely treated in our hospitals, and other thousands freely educated in our schools. Mr. Goodnow says that Li Hung Chang had told him the American missionaries were superior to those of any other country. Political agitators, the influx of outside news by means of the new telegraphic system, and the increased newspapers seem to have been the moving causes of the troubles. The irritating news from the outside was the attitude of the powers which seem forever land hungry. In the last analysis it may appear that the blackest curse that rests on life to-day bore fruit in China in the recent uprisings. That curse is the love of money and the lust for power.

"The Social Apostolate."

Such is the name given to a new revival movement in Chicago headed by Dr. George D. Herron. The work will be inaugurated in Central Music Hall by Dr. Herron in a series of discourses. The nature of the revival is suggested in the general title, "The Economics of the Kingdom of Heaven." The opening discourse was on "The Need of a New Religious Synthesis." Dr. Herron has pushed his ideas with a zeal that has brought him to the verge of fanaticism. He believes the great need of our times is the Christianizing of Christendom, and he holds that this can only fully be done by controlling economic order in accordance with the spirit and dictates of true brotherhood. This new movement, which, heaven forbid should become another sect, publishes a paper monthly. It is called "The Social Crusader."

Fair Play for the Filipinos.

In the debate on the army bill Senator Hoar introduced an amendment providing that no further military force shall be engaged in the Philippine Islands except such as may be necessary to keep order in places now under actual peaceful control of the United States, and to protect persons and property, until the president shall have proclaimed an amnesty and shall have agreed upon an armistice, and shall have invited a deputation of at least ten Filipinos to visit the United States, all of whose expenses shall be paid by the United States. This seems to us to be simple fair play and common justice to our new "dependencies." Senator Hoar is gaining new laurels every day. He says: "It is idle to tell us these people are not fit for self-government; the way to prepare them for liberty is to set them free." And who is able to dispute this?



CONTRIBUTED.

A PRAYER FOR ALL.

A little child
Kneeling at evening prayer,
And bending low
Her head of golden hair,
Knowing how love
Forgave her with a kiss,
Asking for many things,
Asked always this,
Smiling serenely,
Sure of love's reply:
"Kiss me, dear Jesus Christ,
Before I die."

The kiss means pardon;
Will not you and I
Need to implore it
When our night is nigh?
Much sinning, much forgiven,
Sorry at last
For grieving one who loved us
Through the past,
We may find comfort
In the child's soft cry,
"Lord Jesus, kiss me, too,
Before I die."

—Marianne Farningham.

SHALL WE READ NOVELS ONLY?

J. J. Haley.



Exclusive novel reading is an evil to be corrected, but not as great an evil as it once was, for the simple reason that the domain of fiction has been extended till it covers the whole literary field. There is hardly a problem of human thought or a question of modern life that the novelist may not deal with—history, politics, ethics, religion, science, art, sociology, psychology, war, government, commerce and the rest. The historical novel takes in nearly all that is interesting and vital in the historical field. If one has read "From Darkness to Dawn," by Dean Farrar, and "Quo Vadis," he learns as much about the doings of Nero and the early struggles of the church against Pagan darkness and cruelty as can be learned from any history of that period. If he has read "Ben Hur" he knows as much of the life of Damascus and Jerusalem in the early Christian centuries as he could learn from the best historical works on those subjects. In a similar way "The Fair God," by Lew Wallace, covers an epoch in Mexican history, and the "Prince of India," in Indian history. Fenimore Cooper's novels are still the largest and most luminous history of the American red man, though considerably idealized. Careful readers of Dickens, Thackeray and George Eliott acquire a more extensive fund of knowledge of English manners and morals than Macaulay, Fronde and Green can furnish. Those who are acquainted with Geo. McDonald, Ian MacLaren and J. M. Barry can easily compete with the historical student in the thoroughness and minuteness of their knowledge of life north of the Tweed. A half dozen novels could be selected that would give one a good idea of the history of the American civil war and the reconstruction period that followed. The modern novel writing fraternity swing round the whole circle of human life and thought—every conceivable kind of "plea," every "sense" of human interest, every fad, fashion and peculiar notion, is put forward in the form of a story. There is no other way half so effective to get a cause before the people. More modern reforms have been effected by fiction than by means of any other literary instrumentality. "Uncle Tom's Cabin" in this country and Dickens' works in England are cases in point.

Variety of Novels.

There are religious novels and political novels, and social novels, and ethical novels, and scientific novels, and psychological novels, and novels that clothe the agnostic and the infidel argument in forms of the imagination, so that a man who is extensively read in fiction is extensively read in fact. But notwithstanding these concessions to fiction which we are compelled to make, it is a great mistake to substitute the literature of imagination for the literature of knowledge. It is a great mistake to read nothing but novels. It is better to read anything than nothing, it is better to read the right thing than anything. Books of history, of poetry, of biography, of science, of art, of religion and practical life should be read and studied by all intelligent persons. Read to learn and to build up your soul and not merely for pastime or amusement. Do not commit the blunder of discarding all literature of knowledge, fact and reality, and worshipping exclusively at the shrine of the storyteller.

Religious Reading.

Religious people, or those who profess religion, sometimes excuse their ignorance of religious thought and literature by saying they can't read theology—it is too dry. The people who say this haven't sense enough to know what theology is. Theology is the queen of the sciences and is the most fascinating study in the world to the man who has brains enough to comprehend it; but who ever asked or expected the average unprofessional man or woman to read theology? Those who do not read the best religious literature will be necessarily ignorant of the best religious ideas and inevitably feeble in their religious life and character. No person aspiring to intelligence and devotion in the spiritual life should fail to read such books as "The Imitation of Christ," by Thos. A. Kempis; "Holy Living and Dying," by Jerome Taylor; "Natural Law in the Spiritual World," and all the other books written by Henry Drummond, and at least one first class religious newspaper. The best thing in the world is a good man, the next best a good book, and if the man is not wise as well as good the book is better. The most tiresome person in the world and the greatest nuisance is one that will not talk, the next most tiresome individual is one that will not read, for he has nothing to talk about that anybody cares to hear.

Love and kindness we may measure
By this simple rule alone—
Do we love our neighbors' pleasure,
Just as though it were our own?

When a selfish thought would seize us,
And our resolution break,
Let us then remember Jesus,
And resist it for his sake.

His example we should borrow
Who forsook his throne above,
And endured such pain and sorrow,
Out of tenderness and love.

—C. W. J.

THE PASSING OF THE SENTIMENTAL.

Thomas H. Stark.



An important institution of the church is the Sunday school; perhaps the most important, if we consider it the nursery of the church. There the young mind is to develop its moral conscience; to understand its relationship to its fellow men according to the broad charity of Jesus. Its spiritual nature is to be fed and its character founded upon aims and

ideals strong and true for all eternity. Yet no department of the church is given so little thoughtful consideration by the parents as the Sunday school.

We seek reform and improvement in every department of human activity, but the Sunday school and Sunday school literature are guarded against growth and truth as jealously as the frontier of Thibet against the civilization that makes for freedom.

Various Shortcomings.

Parents do not demand of the Sunday school what they demand of the day school. The question of the fitness and competency of the teachers is practically ignored. The result of this laxity is that material good, bad and indifferent, is dealt out to a child with a woeful ignorance or an almost criminal disregard of the laws that govern its mind-growth. Individuals are not born with full-fledged intellects any more than nations are born with perfect civilization. A child must learn from what touches it individually of the marvelous altruism of Jesus.

Col. Francis Parker, one of the prophets of education, has said that any knowledge that comes to a child before it is ready for it is waste.

And what do we teach in the Sunday school? Do we not too often dwell upon tradition to the exclusion of the truth exemplified?

Does a child leave Sunday school with any idea of the place the Bible occupies in the world's literature? Does he not rather shun the thought of being caught with the Bible in his hand?

Is not the glorious resplendent manhood of Jesus overlooked in a sentimental effort to make him out a God?

If we had faith but as a grain of mustard seed we would be content to let Christ's character take care of itself.

Sunday school literature is to blame for the fine scorn with which some regard the church.

A Boy's Impression.

A healthy, robust boy has a hearty contempt for the good little boy he reads about in the Sunday school paper, who always went to Sunday school and was absolutely perfect, but who died and, of course, went straight to heaven. He admires the fellow who can play ball, who can skate and swim and who fights, once in a while, when imposed upon—and licks.

It is physical courage that he admires. When he develops it will be moral courage that he will appreciate if trained aright.

These stories impress a boy as mawkish and sentimental, when he demands the manly and virile, and he is confirmed in his opinion that the Sunday school is a good place for old women and little girls—but not for men.

It ought to be a matter of deep concern that ordinary Sunday school literature cannot be considered

with other books. Why do we try to force our interpretation of God upon children through poorly written puerile stories? Books whose only aim is to hold out a selfish consideration—the reward of heaven—for leading a moral life or to terrorize with threats of hell. Books where trivial childish faults, inevitable to all, are upheld as sins in contrast to the self-righteousness of a selfish nature or the morbid self-distrust of an unhealthy one. Books that inspire the impossible and that must necessarily end in futile dreaming. For every good impulse there should be a corresponding action or there is danger of developing a character that can weep over the fictitious sorrows of a star performer, while the coachman outside is freezing to death.

Satisfaction in the Truth.

Jesus scorned the little tin gods of the Pharisees. He wanted no imitators. He came to give to the world sentiments, principles and truths for all peoples and all times, and each child sooner or later must grasp the truth for himself as he sees it.

"Each for the joy of the working

And each in his separate star

Must draw the thing as he sees it,

For the God of things as they are."

To aid this ought to be the object of the Sunday school. You can't feed a child upon "all day suckers," and expect a healthy appetite for wholesome food. Can such intellectual diet as is too often offered in the Sunday school result in aught else but religious dyspepsia? What irony there is in the fact that much of the lamentable twaddle of these Sunday school books is written with a laudable desire to supplement the greatest piece of literature ever known? What if it means the overthrow of all our cherished ideas regarding the Sunday school? What if it means a complete revolution of our Sunday school literature? Have faith in the truth!

EXPENSE OF LIVING IN NEW YORK.

M. E. Harlan.

New York city asks for one hundred million dollars for her tax budget in 1901, says Edward Erskine in Leslie's Weekly. This means each man, woman and child on an average will pay \$30 per capita to run our municipal affairs. This makes New York city the most expensive city on earth. All Mexico costs but about \$50,000,000 for her 15,000,000 population. Germany, with her 52,000,000 people costs but a

little more than three times as much, and Great Britain's tax budget is only about four times as much. Our tax for the city is one-sixth as large as the annual budget of France with her enormous interest on her debt and her standing army. In 1890, when the population of the United States was 31,000,000, it cost only \$63,000,000 to run our whole nation, or only a little more than half as much as New York to-day. With our country's present population of 76,000,000 (about twenty-five times as great a population as New York) it costs only \$700,000,000, with our heavy expense in our war in China and the Philippines and the support of our standing army of 100,000 men. Our city tax budget would board 400,000 people a year at \$5.00 per week for each one and represents the aggregate average earnings of 250,000



wage earners for a year. Our tax budget is more than was the annual output of gold and silver of the country in 1890. It costs five times as much to run the city of New York as it does the whole state of New York, with a population of 7,000,000, yet the state maintains 638 miles of canals, several normal schools, asylums and reformatories and charitable institutions. Sin is expensive and Tammany and Crocker come high.

But with all this New York city has a tender, hopeful side in her makeup. More than 46,000 of the poor and destitute were fed at public expense on Christmas Day in New York and many thousand more in Brooklyn, not to mention the thousands of cases cared for by charitably disposed individuals, such as Helen Gould, 60,000 would be a conservative estimate of the poor and destitute who that day sat down to a bounteous dinner furnished by people whose hearts were tendered because Christ came into the world. The secretary of the committee of the Salvation Army told me that they would expend \$12,000 on that day, most of which had been gathered in pennies and nickels and dimes in their "boiling pots" on the streets. The last three days preceding Christmas they averaged \$1,500 per day from these mite collections dropped in their "boiling pots." They fed 24,000 from Madison Square Garden alone. Some of these people whose cases had been examined walked five miles to reach the table; 6,000 were fed at the tables in the Garden and 18,000 were fed at home (?), where well-filled baskets were sent to them. Here is a list of the supplies furnished by this mighty army of peace at Madison Square Garden alone: Four thousand pounds of turkey, 8,000 pounds of chicken, 5,000 pounds of beef, mutton and pork, 750 bushels of potatoes, 3,000 pounds of vegetables, 8,000 loaves of bread, 1,000 pounds of cranberries, 1,200 pies, 1,000 pounds of coffee, 100 dozen of oranges, 800 pounds of butter, two barrels of pickles, 100 gallons of milk, 2,000 pounds of nuts, 4,000 pounds of crackers, 2,000 pounds of candy and 50 barrels of apples.

PRAYERFUL PREPARATION.

A. McLean.

The Foreign Christian Missionary Society is now entering upon its twenty-sixth year. This is the first year of the new century. We now have 257 missionaries out on the foreign field, including native helpers and evangelists. A number of new missionaries must be sent out during the year. This step will be taken if the receipts justify it. We owe it to ourselves and to the great heathen field to make the next offering for foreign missions larger than any which has gone before. The work needs to be reinforced at every point. This must be done at the earliest possible moment. New buildings must be provided for the missionaries and the work they have in hand.

We are now in the midst of good times. We cannot plead poverty as a people. The Lord has blessed us in basket and in store. If we do not not go far beyond any preceding offering we will not do our duty. Last year we undertook to raise \$200,000 and fell short of that amount by about \$20,000. Shall we not bend every energy to reach that amount or more this year? We have more churches than ever before, a larger membership than at any time in the past. Religious bodies not as strong numerically raise three times as much for this great cause.

If the offering is what it ought to be, prayerful preparation must be made. A great offering is no accident. It is the result of much earnest thought and diligent labor. The churches should be brought face to face with the heathen world as never before, literature must be distributed, prayer meetings must be given up to the subject, stirring addresses must be made, rousing missionary rallies must be held in every church.

The Foreign Society will furnish free of charge all needed March offering supplies. Address F. M. Rains, corresponding secretary, Box 884, Cincinnati, Ohio, and your order will receive prompt attention. Be kind enough to state the number in your church and we will furnish you the supplies at once. Preparation is the word to emphasize now. Let it begin in good hard earnest now.

CIVIC PROBLEMS.

Andrew Wilson.

Victory Again.

By a vote of 34 to 15 the United States Senate disposed of the amendment of the Military Affairs Committee permitting the sale of beer in the army exchange or canteen. A



number of senators were paired. When the army reorganization bill becomes a law the canteen will be prohibited. The Secretary of War has done all he could to save the canteen. The organized temperance forces here have done a splendid work. The exigency of the situation is easily understood, when the senate committee in charge of the army bill in recommending it deemed it necessary to give seven pages of their report of less than ten pages to the discussion of the canteen question in support of the iniquitous system. The committee showed its weakness in devoting so much space to a short amendment embraced in a few lines of so long and important a measure as the army bill. The vote does not represent the individual practice of the senators, but the private citizens of the states were very earnest and their efforts as good citizens are reflected in the action of the senate. The anti-saloon leagues throughout the country and kindred organizations are already influencing national legislation. Less than eight years ago the first anti-saloon league was formed in this city and five years ago the national organization known as the American Anti-Saloon League had its birth here.

Ship Subsidy Bill.

One of the measures put forth by the dominant party is the ship subsidy bill, which will disburse to a certain class of persons about \$180,000,000 of the government's cash should it become a law. There does not appear to be any good reason why this bill should pass and if it gets through the senate this session there is no likelihood of it passing the house. This class of legislation appears to be in harmony with the intense commercialism of the age, and avarice and selfishness rather than justice and equality characterize it.

For the most part the present administration is but the legitimate successor of the last. The money interests predominate in both. Corporate wealth has prospered as never before. The panic of '93 can easily be traced back to the Baring failure in London, which caused financial difficulties in Europe

long before the crisis came in America. Recently there have again been great failures in London, brought about largely by scheming stock brokers who have been compelled to repay very large sums to the injured companies to prevent exposure of their methods.

It is important that such speculation should cease. It has become more than a national evil. It has become an enemy to the people and the government.

RELIGIOUS OVERLOOK.

Carey E. Morgan.



Government is one. "The powers that be are ordained of God." Almost any government is better than no government. It is a good thing for the race that the idea of authority and subjection to it is rooted so deeply. There is an instinct in human nature as abiding as life that brought individuals into families, and families into tribes and tribes into nations, and

that recognized the necessity for leadership in each step of the progression. This intuition is divine in its origin, and tends to the moral advancement of the world. I believe that it has been ordered so that each age has had the government best suited to it. We deplore the tyranny of ancient and mediaeval monarchies. It may be that no other form of government could have held the people of those days, half savage and half child, in check. It is certain that such a republic as this would have been an impossibility in Europe in the middle ages. Government is a terror only to the evil doers. I know that the law is sometimes lawless, but its trend is in the right direction, and no sane man wants to substitute anarchy for it. There is a basis for the theory of the divine right of rulers. "The powers that be are ordained of God."

The Mission of Schools.

The school is another such factor, and it is one of the mightiest of them all. Every man who cares about the future must care about the schools, and must give himself unreservedly to their support. Thomas Jefferson prepared his own epitaph. In it nothing is said about his having been president of the United States. He preferred to be remembered as the author of the Declaration of Independence and the bill for religious liberty in the commonwealth of Virginia and the founder of the University of Virginia. We need to remember the army of school teachers, working quietly, without sound of trumpet, often at great sacrifice. These take our boys and girls, and almost before we know it and without our having much to do with it, give them back to us equipped for their life's work. There is scarcely a successful man anywhere who cannot recall some teacher who came into his life at an opportune moment and influenced the whole after-course of it. The public school has been a special factor of progress in this country. How else could we have taken care of the immense foreign populations that have drifted to our shores? In the old orchard we used to bring all kinds of apples to the cider mill and grind them out, not into bell flower nor pippen cider, but just cider. So Germans and Irishmen and Englishmen and Scandinavians and all the rest have been put through the hopper of the public schools and ground out Americans in the second generation.

Modern inventions are also to be taken into account

in this study. The printing press is our machine gun, and it bombards the citadels of ignorance and superstition with magazines and newspapers and books and school houses.

The steamships that ply to and fro across the sea are God's shuttles that weave the continents together. Railroads are girths with which God compresses the world. They are great disseminators of information. They carry truth everywhere. Ignorance cannot much longer keep any part of the world for its exclusive domain. Knowledge goes to the attack by rail and steamship. The railroad is the great enemy of famine, because it is the great distributor of food. The time has been that famine could exist on one side of a river or mountain range and plenty on the other. The railroad is the enemy of heathenism. They propose to build a line from the Cape to Cairo through the heart of Africa. That will be a highway for our Lord and the forces which he will lead to the conquest of heathenism in that dark continent.

All these inventions that abridge distance bring civilization face to face with heathenism. There can be but one result. The fittest will survive. The best there is in the world is for the whole world; the best plows, the best laws, the best religion.

OUR TWENTIETH CENTURY ENDOWMENT.

The Christian Church Widows and Orphans' Home of Louisville, Ky., stands as a monument to the untiring energy of God's consecrated disciples, some of whom have passed over the river and entered into their rest. Those of us that have the care of this sacred institution have not done as much for it during the past years, as we would like to have done, but we have done the best we could. We appeal to the brotherhood of the Christian Church at the beginning of the new century to help us to endow this home, that is doing so much for the helpless little children whose lots have been cast in places not so pleasant as those in which some of us live. I appeal to every reader of this paper for a contribution to this worthy work. You will never miss the few dollars that you give in this life, but will receive a reward for it in the life to come.

The prospects for the endowment are good. Quite a good deal has been given already, but we want to make one grand effort during this year to raise a fifty thousand dollar endowment to carry on this sacred and tender ministry. Will you help us? You might leave five thousand dollars in your will to this home if you are not able to give something now. We are simply God's stewards. All that we have or ever expect to have depends upon God's mercy and His love. If you know of any brother or sister that is able to give, or that could leave something in their will, write and let us know, and I will gladly give them any information that they may desire in regard to the home. We are not raising any twentieth century fund for anything else, and why not bend every energy toward the accomplishment of the task which we have undertaken?

I desire to take this opportunity to thank our papers for the interest they have taken in this work, and to thank all of those that have assisted by sending us contributions. The children in the home and all others connected with it, appreciate every kindness that has been shown the home. Send all contributions, etc., to Robt. H. Otter, president Executive Board, Box 300, Louisville, Ky.

At the**CHURCH**

O meek and gentle Son of God! a life of toil was thine,
And shall I at my lighter tasks, impatiently repine?
O shall I faint beneath the care and burden of my lot,
When Thou didst labor to redeem a world that loved
Thee not?

FIVE MINUTES' SERMON.

By Peter Ainslie.

*What think ye of Christ? Matt. 22: 42.



It was on Monday morning, and a great crowd of sectarians thronged about Jesus in the temple at Jerusalem, and he asked them the interrogation of my text. In their attempted answers they become so confused that they were glad to steal away in silence. The world has arrogated to itself a good deal of knowledge of the Christ, but the world cannot know Christ. He says so himself, and human reason sustains his statement. The world always was against Christ, and it always will be until it is absolutely converted. I do not care what Strauss or Renan thought about Jesus any more than I pity them when their thoughts are opposed to his claim. I am more interested in what men are doing like Jesus—how much faith and obedience have they put into life—those are the chief things. Suppose the Pharisee lawyer, to whom my text was addressed had answered like millions of people today in this world that he accepted all the claims of Jesus, but had not obeyed his commandments, certainly there would have been no virtue in such a confession. The world today actually claims to be Christian. I meet men and women every Sunday in my congregation that, though they are moral, they are positively not Christian, yet they frankly tell me that they are Christians, and then they sometimes add: "My ideas of Christianity differ from yours, but I am no less a Christian." It reminds me of what an editor of a daily paper said to me some days ago. It was this: "I treat religion the same as I treat theaters. I praise Christianity because thousands of my readers are Christians, and I likewise praise the theater for the same reason. I have not very much opinion of either, yet my general readers will never know it." This is a good illustration of what so many people today call the Christianized world. The world has a poor opinion of Jesus, and it will have just as long as it remains unconverted. It respects him like Renan did Bernard and Francis d'Assisi, but that is not Christianity. Common politeness will make us respect things that are good, but respect for Jesus is not obedience to Jesus, and Christianity demands an absolute obedience, or we are not his.

Then the church may be asked, "What think ye of Christ?" and frequently it answers like a little girl once did: "I think he is a very nice man." Here is a church perhaps of 500 members, and when a call is made for missions 100 or so will contribute. Many of the others are positively opposed to missions, and does it not look as though the little girl's opinion of Jesus is the common opinion of many in the church? Thousands have stood under the cross; thousands have wept with him in the garden; thousands are laboring with him as earnestly as Peter, James and John did. They have told us what they think as posi-

tively as Peter did when Jesus asked him, "Whom do you say that I am?" and he replied "Thou art the Christ, the Son of the living God." They believe this fact, and they cannot keep still. They have been born again; they are alive; they know that the Lord will come for settlement of accounts after a while.

No one can believe that Jesus is the Christ and remain away from him, for such a belief declares at once that we are lost and salvation is only through Christ. Faith in the supreme person opens to the soul the hope of immortality and the eternal riches of God.

O Lord, we know that Jesus is the Christ, and because Thou has given to us experience we have hope. Amen.

*This is the golden text for the Sunday school lesson for Jan. 27, 1901.

THE BIBLE SCHOOL.

H. Lawrence Atkinson.

Christ Silences the Pharisees.

Lesson Jan. 27. G. T.—"What think ye of Christ?"

When Jesus entered the temple on Tuesday of Passion week the Pharisees, Sadducees, Herodians, priests and scribes were for once combined in a common cause, and that cause was to crush the Nazarene. They came to him, as he taught them in the temple, and demanded by what authority he did these things. In all the pomp of official costume, of social pride and popular renown, they set themselves against Jesus, while the multitude looked on. They entered into a keen but prolonged controversy with him on points selected beforehand, putting forward their champions to entangle him in his talk, their purpose being, either to discredit him before the multitude or to elicit something from his lips in the course of the argument which might form a ground of accusation against him before the civil authorities. Thus, for example, they asked him if it was lawful to give tribute to Caesar. If he answered yes, they knew that his popularity would perish on the instant, for it would be a complete contradiction of the popular Messianic ideas. If, on the contrary, he answered no, they would accuse him of treason before the Roman governor. But Jesus was far more than a match for them. His marvelous intellectual keenness was a blinding light in their own faces. His straightforwardness put their duplicity to shame. Next came the Sadducees, the materialists and agnostics of that day, who did not believe in the immortal life or spiritual beings, or in the resurrection. Jesus' answer was an appeal to the Scriptures and a natural inference drawn from them.

The Pharisees.

The Pharisees originated out of that class of Jews which upheld with special zeal the observance of the law of Moses. They were seen, in principle, in the time of Ezra. In the time of the Maccabean struggle, the "pious" or "Chassidim" formed a special fraction within the people who fought indeed on the side of Judas for the religion of their fathers, but were not identical with the Maccabean party. This fraction or party formed the same group who were well known a few decades later under the name of Pharisees. When these asked him, "Which is the greatest commandment in the law?" Jesus struck at the heart of the matter in saying "Love to God." Love is the ful-

filling of the law because no commandment is really obeyed unless kept in love and from love. "The second is like unto it, Thou shalt love thy neighbor as thyself." Every Jew was familiar with this, as he wore it on his arm in the phylacterie there. The heart of love is a fountain of living waters, and the commandments are the channels through which the streams flow out.

When Jesus had turned and asked them the question which they would not or could not answer and all had been silenced, he let loose the storm of his indignation and exposed their hypocritical practices in sentences that fell like strokes of lightning and made them a scorn and laughing stock, not only to the hearers then, but to all the world since.

Reference Literature.

Stalker's "The Christology of Jesus," "The Judge."

Stalker's, "Imago Christi," "Christ as a Controversialist."

Schurer's, "The Jewish People in the Time of Christ," Div. II, Vol. 2, pp. 1-40; Hasting's Bible, Dic. article—Pharisee; Hinsdale's "Jesus as a Teacher," pp. 142-143.

Questions for Study and Discussion.

1. What was the purpose of Jesus' enemies in these discussions? What was the purpose of Jesus?
2. What connection was there between the question about the resurrection and the claims of Jesus?
3. What was the truth taught in Jesus' question about David?
4. What think ye of Christ?

PRAYER MEETING.

F. F. Grim.

The Heavenward Guide.

Psa. 73: 23, 24. References, Psa. 32: 8; Isa. 58: 8; Psa. 119: 105; II Peter 1: 19.

If we would travel the heavenward way with alacrity and joy, it is necessary that we have a faithful guide who can lead us safely through the blinding mists and direct our footsteps when darkness gathers around. There are many who essay to be leaders, but they have never been tested. The blind are attempting to lead the blind with most fatal consequences.

The world for centuries was feeling out after God if haply it might find him, not knowing that he was near unto each one of them. Faint light was reflected thro' sage and seer, but it was not until Jesus came that the effulgence of the Divine Glory was made manifest.

In him we have one who

Knows the Way.

He has traveled this road before and knows where all the pitfalls are and how to avoid them. If we were to ascend an Alpine glacier or the rugged steep of the Rockies, we would not entrust our life to one who was unacquainted with the journey, for a single misstep would plunge us thousands of feet below. The wisdom of the "children of this world" would prove to be of great assistance to us. We must have that implicit confidence in him that will enable us to place our hand in the pierced hand and go forward. Many will come saying, "Lo here, lo there," this is the way to go, but Christ says: "This is the way I have gone, I myself am the way."

We need the counsel of a

Friend and Father:

One who not only knows the way, but who knows us. In Jesus we have one who can understand the frailty of our nature; who can sympathize with our weakness, and who knows our desires, our longings and aspirations. He is gentle, kind and tender as a mother. Unto him we can go with assurance that he will always listen to us. He has counted the cost, he knows the weariness and fatigue of this pilgrimage and from us he will never turn away.

This guide will not simply give to us abstract teachings and philosophies; he will give of

Himself Personally

And impart to us life. No better illustrations occur at this moment than the Christian experience as told by the converted Chinaman. He is down in a pit. Suffocation and death stare him in the face. He anxiously awaits the coming of some one who will help him. With wistful longing he prays for deliverance. Just then a very wise-looking man approaches. The poor soul beseeches him in the agony of distress to come down and give relief. The only reply was that "if you had read my books you would never have been there." And with that he passes on. He was Confucius. Soon another appears. He cried out to him, "Oh! father, come down and help me!" With a distracted and far-away gaze, the sage replied: "Just think you are all right and you will be all right." And he passed on, leaving the poor soul almost in despair. Soon a third approached, and he addressed him as he had the others. His face was gentle and sympathetic. With scarcely a word he descended into the pit, helped him up, and then joining hand with hand, said: "We will travel this way together." He was the Christ. He will lead us through green pastures and by still waters, and he will be our heavenward guide as we pass through the dark valley of death. He will never leave us nor forsake. Though we prove faithless, yet he will be faithful unto the end.

CHRISTIAN ENDEAVOR

Charles Blanchard.

Missions Resolution.

Paul as a Debtor.

Jan. 27—Rom. 1: 14-16.

Almost a score of years ago I heard John B. Varoten, of heroic spirit and blessed memory, preach a sermon at one of our Iowa preachers' meetings on the subject of "Paul as a Debtor." All else has faded in memory but that single sermon. Of it I recall but the text and the manner of its delivery. I have a vivid spiritual picture of the man and the message—not the words, but the spirit. I can see ever before me the short, stubby, but sturdy, speaker, with his massive head, his shaggy brow and the determined set of his chin, with its thicket of iron-gray whiskers peculiarly becoming to the man. I recall the expressive gesture of his left fist, to me the most striking thing about the man and his manner. His gestures, like his words, were few and emphatic. It was the speech of a lifetime, or so impressed me as a young man in the first flush of ardent ambition to work full proof of my ministry. Ten years afterward, while confessing my ministry a failure, I wrote the heroic, but then completely disabled ex-secretary of the Iowa Mission Board, my appreciation of the address which has ever moved my



soul to a sturdier sense of the majesty and might of the ministry of the Gospel of Jesus Christ and quickened my admiration for the heroic spirit of the great apostle. Read in our lesson for this week, and at the beginning of the first new year of the twentieth century, the inspiring words of Paul the Apostle to the Gentiles. Let the iron of his courageous consecration and his determined devotion enter into the Christian Endeavor movement and possess and poise all our hearts and lives—and the triumph of the Gospel which Paul preached is an assured certainty. It is just this heroic spirit which affirms without qualification that the Gospel is the power of God unto salvation to every one that believeth that we most need. It wrought victoriously in the pioneer period of the movement for the restoration of Primitive Christianity. In the midst of our complex religions and social and literary surroundings we are in danger of forgetting this fundamental fact of our faith, and the mighty impulse of Paul's marvelous ministry.

"As Much as Is in Me Is."

This is the measure of Christian manhood and the expression of Paul's splendid conception of duty. He has a sordid soul that is not impelled to loftier resolutions and higher sense of duty and devotion by these simple yet sturdy words of Paul in his purpose to preach the Gospel to them "that are at Rome also."

This is the true missionary spirit. "As much as in me is" is personal consecration that means something. It does not falter and give up under difficulties. Paul oftentimes proposed to go to Rome, but was hindered hitherto. Still he held fast his purpose and, despite perils manifold, as the "Prisoner of the Lord," yet not a whit less the apostle and servant of Jesus Christ, he came at last to Rome.

"Rome Also."

Yes! and China and India and Japan and Africa and the islands of the sea, and "unto the uttermost parts of the earth"—this is the missionary spirit of the first Christian century. May it be the glorious spirit of this crowning century and perhaps the last!

C. E. READING COURSE.

How to Study the Wisdom Literature.



By William Oeschger.

The wisdom literature of the Hebrews properly embraces three books—Proverbs, Ecclesiastes and Job. Some would make it include the Song of Solomon. The character of the book, however, hardly admits of it being classed as wisdom literature.

Method of Study.

1. Read the books through carefully as a whole. No helps or aids to the study of these books can compensate or take the place of a careful and thorough reading of the books themselves. The mind should get its first impressions from the books themselves rather than from books concerning this wisdom literature. The latter course involves us in the danger of bringing to the study of the Word of God preconceived ideas that may hinder rather than aid us in getting a right understanding of the Bible. When reading these books, be sure to use the Revised Version. It is superior to the Authorized Version in two

particulars: (a) It gives us the thought of the original more accurately. (b) It gives us the literary form of the original, poetry when the original is in poetry, and prose when the original is in prose form.

Read and Study Helps.

2. As a rule, the judgment of the many is better than that of the few. Most of the helps to Bible study have been prepared by men and women of profound learning and intense heart consecration. These helps will aid us in getting: (a) The historical setting of the books. They will enable us to understand the times and circumstances under which they were written. From them we will be able to glean at once all the light that profane history can give, and that which other books of the Bible may give on the particular book that we are studying. (b) Light on obscure and difficult passages. Many truths in the Bible are given to us in a dress that is taken from the imagery and customs of the place and times in which a certain book was written. The aids and helps to Bible study have, for the most part, been written by men who have made an extensive study of the subject with which they are dealing. Hence, in these aids we will be furnished with the light needed to understand the strange imagery and peculiar customs.

The following have been of much help to the writer: "A Guide to Bible Study," McGarvey, pp. 68-77; "Introduction to the Study of Old Testament Literature," Driver, pp. 368-408, 436-449; T. K. Cheyne's "Job and Solomon," pp. 117-178; Prof. A. B. Davidson's article in the Encycl. Brit. on "Proverbs," also his "Job" in the Cambridge Bible Commentary, and E. H. Plumptre's "Ecclesiastes," in the same series.

View to Central Fourth.

3. Study this wisdom literature with its main idea or predominating principle in view. After these wisdom books of the Bible have been given a thorough reading and some helps concerning them have been consulted, one will then have learned that the central truth of these books is "wisdom." The keynote of this literature is given to us in Prov. 1: 1-8. Among the ancient Hebrews the term wisdom was used in a special sense. It had a certain fixed meaning. Prof. Driver says: "It was applied to the faculty of acute observation, shrewdness in discovery or device, cleverness of invention." In II Samuel 14: 2-20, we have an account of the "wise" woman of Tekoah. Through the advice of Joab she went before the king, and by the use of a moral fable she was to stimulate his longings for his son into action. Solomon is "wise" because he is able, through a shrewd device, to judge according to truth in the case of the two infants—I Kings 3: 16-28. His ability to answer all the hard questions that the queen of Sheba asked him made him to appear very "wise" to her—I Kings 10: 1-13. Joseph, through his ability to interpret dreams, is called "wise"—Gen. 41: 39. These wise men formed a considerable number in ancient Israel. See Jer. 18: 18; Prov. 1: 6, 22: 17, 24: 23; Job 15: 18. These "wise" men did not especially interest themselves in the life and faith of Israel. They do not cry out against idolatry as a writer would who is interested intensely in the national faith of Israel. They studied character rather than theology. To analyze conduct, to study action in its results, and to build up morality on principles that were common to all men, was their chief aim. Human nature was their chief study. From the facts that they saw in the life that was around them they drew certain conclusions. These conclusions compose the wisdom literature.

BOOKS...

"Physical Culture," by B. F. Johnson. B. F. Johnson Publishing Co., Richmond, Va. This is a primary book of 123 pages and its object is to give easy and practical lesson in physical culture and hygiene. It ought to be in the hands of every parent and teacher. It is simple, practical and the best book on this subject we have seen.

"Bible Doctrine for Young Disciples," by Frederick D. Power. One of the hand books of the Bethany reading courses is written for the special purpose of outlining for young people the doctrinal position of the Disciples of Christ. It is a clear and concise statement of the principles peculiar to the Disciples as a religious body. It begins with a chapter on "Rightly Dividing the Word," and treats the "Fundamental Fact of Revelation," "The Work of the Holy Spirit," "The Doctrine of Conversion," "The Proclamation of Pardon," "Faith," "Repentance," "Baptism," "Proof of Acceptance with God," "The Church," "Lord's Day," "Lord's Supper," "Name" and the subject of "Union of the Lord's People." It would be difficult to find a book which sets forth more clearly and accurately the teaching of the Disciples. It contains 168 pages. Price, 35 cents.

"Sketches of Our Pioneers," by Florence D. Power, one of the second series of the Bethany Reading Course, is a compilation of brief biographical sketches of the men who molded the policy and directed the movement of the Disciples in the early times, including the names of Barton W. Stone, Thomas Campbell, Alexander Campbell, Walter Scott, John T. Johnson, John Smith, Samuel Rogers, the Creaths, Bentley, Henry, Raines, Hoyden, Errett, etc. It contains 148 pages. Price, 35 cents.

"Concerning the Disciples of Christ," by B. B. Tyler, one of the first series of the Bethany Reading Course, gives in a very condensed form a history of the Disciples, beginning with a chapter devoted to the conditions of the people at the time this movement started and following the work of the pioneers and the statement of the doctrinal principles of the Disciples by chapters on the "Rapid Increase," "Evangelistic Spirit," "Literature," "Education Institutions," "Mission Work," and "The World's Indebtedness to the Disciples." It contains 130 pages. Price, 35 cents.

We believe no better means could be adopted by our young people by which to become familiar with the history and teaching of our people than a careful study of these books. The subject is one that should receive the attention of all our young people.

The Bethany C. E. Reading Circle will devote their attention to the study of our own principles and people, during January, February and March. Why may we not have in all our churches, Sunday schools, C. E. societies and woman's auxiliaries, a movement all along the line to revive "first principles?" Is it not strenuously needed? In the general breaking up of creeds do not men need to have their attention called to the creed that needs no revision? In the decay of ecclesiasticism is there not a peril that men may fall into the meshes of false systems? In the cry for greater evangelism is there not a demand for emphasizing as never before the New Testament ordinances and law of pardon? Would not a simultaneous movement on the part of all our forces, a restatement

of these vital things by all our preachers and teachers, for the first quarter of the New Year and the first three months of the new century, bring great results?

Our old people are passing away. Our young men and women are coming to their places. How many of the rising generation can answer intelligently the question, "For what do you stand?" How many of the young people of the average congregation among us can give a clear statement of the origin and principles of the nineteenth century movement for the restoration of Apostolic Christianity? Let the preachers answer.

Now the Bethany Reading Courses provide for this present pressing want. Here are their three handbooks, "Concerning the Disciples," "Sketches of Our Pioneers," and "Bible Doctrine for Young Disciples," which in brief cover the ground. First-year students take the first; second-year students the second, and third-year students the last. These three books for only \$1; single copy, thirty-five cents. The headquarters, 798 Republic street, Cleveland, Ohio, J. Z. Tyler. Fifty thousand people should be studying these handbooks at once.

"Japanese Plays and Playfellow" is the title of a little book by Osman Edwards which will be published immediately by The Macmillan Company. It will contain twelve colored plates by Japanese artists. To quote the author's own words he says in the preface, that he has "burned a good deal of incense in honor of the Musume," who, as he says, "still summarizes in her dainty little person much of her country's magic, its picturesqueness, its kindness, its politeness." The illustrations are quite a new feature in bookmaking. We are not aware of another English book that has been specially illustrated in color by Japanese artists. There are chapters on religious plays, popular plays, the Geisha and cherry blossoms, vulgar songs, taking the waters, playing with fire, afternoon calls and the scarlet lady. The latter chapter is treated in an extremely interesting way.

An interesting book on the position of colored people in the United States is "The American Negro: What He Was, What He Is and What He May Become," by William Hannibal Thomas, which the Macmillan Company will publish by the middle of the month. Mr. Thomas is now a lawyer of Everett, Mass.; he served with distinction in the civil war, and afterward was a member of the South Carolina legislature during the reconstruction period. Trained in theology and law, he became a successful practitioner in the South Carolina courts, and afterward established himself in Massachusetts. It is asserted that no such complete and detailed information exists elsewhere than in this new book about the American negro, his physical and mental qualifications and capacities, his vices and crimes, his religious beliefs, his possibilities as an economic and political factor in American life. Mr. Thomas frankly concedes the negro's inferiority and convincingly controverts the adequacy of the reformatory agencies already instituted, but also forcibly indicates how the mental, moral, social, industrial and political elevation of the negro may rationally be achieved. A discussion of this sort is bound to serve a high purpose in these days when the vehemence of passion is being relaxed on both sides.

Any book mentioned in these columns may be obtained from The Christian Century Company.

Notes & Personals



Mead E. Dutt reports one addition at Bangor, Mich., Jan. 6.

D. W. Hastings has begun his tenth year's ministry at Drakeville, Ia.

Lawrence F. McCray began a meeting at Jamaica, Ia., Jan. 6 with favorable outlook.

Z. T. Sweeny and Geo. F. Hall are both on the Citizens' Lecture Course at Scottsville, Ill.

M. S. Jameson reports one confession and one by letter at Sheridan, Mo., last Lord's day, Jan. 3.

Bro. H. H. Guy is now attending the University of Chicago and is at home at 6142 Ingleside avenue.

We were favored last week with a call from Bro. W. V. Willcox of University Church, Des Moines, Ia.

There were three additions to the church at Nelsonville, O., where C. M. Keene is pastor, the first Lord's day of the new year.

R. H. Lampkin has closed his work at Athens, Ky., and begins work at Cripple Creek, Colo., Jan. 19.

The holiday meeting held at Bethel Church, New Castle, Ind., by Geo. C. Waggoner resulted in six additions.

At last report the meeting at Perry, Ia., by Caldwell and Hawes was nineteen days old with thirty-seven additions.

E. A. Cantrell of Washington, Ind., sent out an artistic pastoral greeting to his congregation and friends at the opening of the new year.

J. E. Davis of C. C. C. was asked to repeat the sermon which he preached at Princeton, Mo., his regular appointment, Jan. 6. The subject discussed was "True Success."

R. A. Copple has resigned the work at Rockwell City, Iowa, and expects to enter the evangelistic field. His present address is 1128 Twenty-fifth street, Des Moines, Iowa.

Latest by wire from Wilson & Huston, Dayton, Ohio: "Seventy-five to date. Twenty-nine yesterday (January 13). Were forced to have overflow meeting last night. Cahill a fine pastor."

C. G. McNeill, formerly secretary of the state board of Wisconsin, has closed his work in Wisconsin and is now available as pastor. His present address is 824 West Eighth street, Anderson, Ind.

J. M. Lowe is in a promising meeting at Mt. Ayr, Ia. There were eight additions at last report, and unusual interest. Bro. Lowe will begin a meeting Jan. 27 at Springfield, Ill., where J. E. Lynn is pastor.

J. W. Ball has been called to the pastorate of the church at Belvidere, Neb., and changes his address from Burr Oak, Kan. He reports the work at Belvidere, formerly in charge of Bro. Boyd, in excellent condition.

F. G. Tyrell is in a meeting at Keokuk, Iowa. At last report there were seventeen additions; meeting ten days old.

Central Christian College of Albany, Mo., boasts of a number of new students at the opening of the winter term.

Chas. L. Beal of Albany, Mo., just closed a very successful meeting at Bedison, Mo. He preached twenty-five sermons and added nineteen to the church.

A debate is scheduled to take place at the North Side Church of Omaha, Neb., where W. T. Hilton is pastor, between D. H. Bays of the Christian Church and Herman C. Smith of the Mormon Church.

For the first ten days of January the receipts for foreign missions amounted to \$363.26, a gain of \$178.68 over the corresponding ten days last year. One hundred dollars of this amount was received on the annuity plan.

Bro. W. C. Wade of Quaker City, O., is available as pastor of some church for full time, or would take two churches in near proximity to each other for half time each. He could also be secured for a few meetings between now and April 1.

William Oeschger is assisting R. A. Schell in a revival meeting at Hebron, Neb. At last report meeting was ten days old and there were nineteen additions. The church there considers itself exceedingly fortunate in securing the services of Brother Oeschger.

Maryville (Mo.) congregation held their annual roll-call Monday, Dec. 21, and found their membership to be 782. Bro. O. W. Lawrence is pastor and is doing some very successful work. He is now holding a meeting with home forces assisted by singer Wilson.

From O. D. Maple of Cameron, Ill., we get the following, dated Jan. 9: "We had a grand meeting yesterday. Two added by letters and one restored. This makes forty-two added and two restored since my coming here Oct. 1, 1900. We closed a 'Revival' Xmas night with thirty-nine additions, but 'it' won't close. We have additions every meeting."

Evangelist Lawrence Wright reports as follows from Hopeville, Ia., under date of Jan. 7: "Meeting here starts out in good shape. The house is full every night. I never preached in a community where the people were more attentive than they are here. A general good feeling prevails in the community, and people are beginning to turn to the Lord. My permanent address is Jefferson, Ia. Those wishing my services in meetings can address me accordingly."

There were twelve additions to the church at Mt. Sterling, Ill., where N. E. Cory is pastor, on Jan. 6. They began a protracted meeting there last Sunday, Jan. 13, assisted by C. B. Dabney as leader of song.

R. A. Givens sends the following, dated Jan. 6: "Bro. P. S. Wicknam of Lexington, Neb., and I are now associated together to do evangelistic work and are now beginning a meeting here in Hampton. Much work is needed to be done here and we hope our labors will not be in vain. We can be addressed here all of this month. My permanent address in Nebraska is 206 South Twelfth street, Lincoln."

Geo. F. Hall will preach at the People's Institute again, next Sunday morning and evening. His morning theme will be, "A New Testament Love Story," and at night he will, by request, deliver his sermon on "The Five Kingdoms," a discourse that is favorably recalled by many who heard it nine years ago when Bro. Hall was conducting meetings for the West Side Church.

Mrs. Harness-Tuttle of Atlanta, Ill., has made a proposition to pay in cash to the Eureka college a bequest of \$5,000 within ten days after the enrollment of the current year reaches 250. This amount is to be used in buying books for the library and in better equipping the laboratories. It is hoped the required number can be reached this term. Friends of the institution may greatly assist in securing this bequest by sending in students.

F. W. Burnham writes as follows from Charleston, Ill., Jan. 9: "Our church made special effort to begin the century right. Endeavored, with good results, to have every member present first Lord's day. Large attendance and seven added. Reports show all departments in good condition closing old year. Eighty-seven added past year, and almost \$300 contributed to mission and benevolence. Sunday school and Junior C. E. doing especially well."

The following is from John J. Higgs of Onarga, Ill.: "Two added here since last report. The church here presented the pastor and wife with an elegant cook stove as a Xmas present. At the last meeting of the official board an increase of salary was given. The Lord hath done great things for us, whereof we are glad. We are going to hold another meeting here in February. Arrangements are being made to have Bro. Shuey, our district evangelist, conduct the meeting."

Chas. Reign Scoville reports as follows from Albany, Ore., Jan. 6: "Have had seventy-five additions here in the last five days—160 to date. Never saw such a large per cent of heads of families and husbands whose wives were in the church. Had 1,217 additions in six meetings during 1900 and the sixth still continues. This, with our trip abroad, gives me the greatest year and happiness of my life. Unto the Lord be the glory for these victories, with six strong pastors and their great churches."

Herbert L. Willett is this week delivering a course of lectures at Charleston, Va. Last week he gave a course at Tonawanda, N. Y., under the auspices of the various churches of all denominations in Tonawanda and North Tonawanda.

Bro. E. W. Brickert seems to be having a continuous revival from Sunday to Sunday at East Side Church, Des Moines, Ia. He writes as follows: "The great interest here continues. Two more additions Sunday, Jan. 6. We will soon lift our debt. Grand reception at church last evening (Jan. 7)."

A comparative statement of receipts to the American Christian Missionary Society for the first quarter ending Dec. 31, 1900, shows a total gain of \$13,174.84 over same time last year. The principal gains are in the Special Contributions, Bequests and Annuity Fund. This is a good showing for the work being done by those in charge.

The board of church extension is in receipt of another \$1,000 on the annuity plan, on which it is to pay five per cent. There is now \$53,000 in the annuity fund of the church extension board. All money for church extension should be sent to G. W. Muckley, corresponding secretary, Kansas City, Mo.

The new tabernacle at Tyndall, S. D. was dedicated Dec. 30. It is said to be the finest tabernacle yet erected in that state. G. W. Elliott, state evangelist, has canceled his engagements, and will remain in charge of the church here till a regular pastor can be secured. This church is self-supporting and can pay a pastor a reasonable salary.

M. E. Harlan, pastor of Sterling Place Church of Brooklyn, N. Y., recently delivered a sermon on the subject, "Where the Bible Speaks We will Speak, and Where the Bible is Silent We Will be Silent." It was prominently reported in the local press under the strong headline, "He Is Opposed to Creeds."

Benjamin L. Smith, the secretary, writes: "The American Christian Missionary Society received \$500 on the Annuity Plan as a New Year's present." We hope this is only a prophesy of many such gifts. There is no better way to help the kingdom of our Lord advance, especially for those who need the income of their means during their lifetime.

The following report is furnished by R. R. Bailey, clerk of church at Gibson City, Ill., where S. E. Fisher is pastor. "Three accessions at services last Sunday, two by confession and one by letter. At our annual roll-call service Sunday morning we heard reports from all departments of church work. A good, healthy missionary spirit was shown, and a total of thirty-seven accessions at regular services during year. Also paid off an old debt, leaving the church untrammelled at the

opening of the new century. Prof. H. L. Willett has been engaged for a course of six lectures during March."

J. C. Coggins, pastor of the Tabernacle Christian Church of Decatur, Ill., writes as follows, dated Jan. 7: "There have been nine more additions to the Christian Tabernacle Church since my last report. Six of these by confession. We had additions every Sunday during the past month. One last night by confession. Our present membership is 778. All departments of work are taking on new life. In the past few weeks I have built up a Sunday School normal class of forty members. I have organized a 'School of Bible Study' of 100 members which meets on Monday nights for a systematic study of the word of God. My next lecture for the class will be 'The Key to Matthew's Gospel.' These Monday night lectures are attended by representatives of various denominations."



Bro. H. A. Easton, whose likeness is presented here, is one of our ablest and most successful singing evangelists. He has been recognized as a vocalist since he was 19 years of age, both in sacred and secular work, and has always been in demand in different localities for church and concert work. Began work as singing evangelist in 1889. Has served different denominations, but has put in the greater part of his time with our own people. Assisted J. V. Updike five years and S. M. Martin over two years, during which time the most successful meetings ever reported by our brotherhood, were held. He has assisted other prominent evangelists and some of our most successful pastors. In 1893 and 1894 he assisted J. F. Ghormley in Montana in the employ of the C. W. B. M. with gratifying results. His voice is a bass-baritone of fine quality, wide range and great power. As a soloist and director of choruses and congregational singing, he has no superior. For the past year and a half he has served the Danville, Ill., church as chorister and assistant pastor. He has recently located in Chicago, and will pursue the evangelistic work again. He would like to make engage-

ments at once with either pastors or evangelists. His address is 617 West Sixty-fourth street, Chicago.

From Frank L. Van Voorhis of Des Moines, Ia., Jan. 6: "Just closed a two weeks' meeting at Jolley, Ia., which resulted in four confessions. Circumstances called me back to Drake right in the midst of the finest of interest. The church is very hopeful. Perfect harmony and brotherly love prevail. We have the respect and confidence of the community."

The local church paper seems to be almost a necessity in the work of city churches. It is at least of great assistance to the pastor. It carries all the announcements of the church and other information of interest, besides such special messages as the pastor may desire to convey to his congregation. One of the latest and best of these papers that has come to our table is "The Calendar," published by E. S. Ames, pastor of Hyde Park Church, Chicago. Another very neat sheet of this character comes from the church at Knoxville, Ill., where J. T. Stivers is pastor.

The following is from S. F. Miller of Arcola, Ill.: "Bro. J. A. Clemens left us the last of December for Kansas, after having rendered acceptable service to the congregation for three years, less one month. Don't think our congregation was ever in better condition, spiritually or stronger numerically. We miss the trio of pastor, wife and daughter. May God be with them. We have secured the services of Bro. L. F. Fauldless from Sidel for the present year. Bro. Simpson Ely of Missouri began a meeting here Jan. 1. He is doing some grand preaching to overflowing houses. Two confessions previous Sunday evening. We are expecting a glorious meeting."

J. A. Headington furnishes the following report of the recent meeting at Mexico, Mo.: "The Mexico church is exceedingly happy just now, having just concluded a very successful meeting conducted by our local preacher, S. D. Ducher. The church united in full force with him in a grand effort to convert and save sinners. After about three weeks' time was occupied with night services the result was fifty-one baptisms and ten otherwise received. The preaching was brimful of truth, love, eloquence and power. The gospel was the main reliance for power to save. We, as a church, are happy in the reflection that Bro. Ducher will remain with us indefinitely as he is so enthroned in the hearts of the church and entire community."

John J. Higgs of Onarga, Ill., writes as follows: "Ten men with teams are wanted to locate here to do teaming. These men must be married and members of the Christian Church. The right men can get steady work at good compensation. We have a good, live church here and are in need of good, live men. No other need apply."

Correspondence

CHICAGO LETTER.

The city evangelist, W. B. Taylor, makes a call, in a recent number of the Standard, for volunteers to do evangelistic work in Chicago. This is well. It is to be hoped that a large number of our ablest men may respond. Such contributions are better than money contributions.

The time has come for even a larger volunteer service. Pastors are needed in the city even more than evangelists. The greatest hindrance to the growth and continuity of the weaker churches is the frequent changes of pastors, most of whom only give a very limited amount of their time to the church. Great forward movements in the church have always been characterized by the spirit of sacrifice. No Christian work today compares in importance with work in cities. None of the orthodox churches are heroically grappling with this problem.

Young men seek the larger churches with good competence. An army of young men inspired by the sacrificial spirit ought to volunteer for periods of five or seven years for the redemption of our great cities. Then would come to the church such zeal, power, and good works as would banish doubt and hesitancy from within and command respect, admiration and acknowledgment from without. The two greatest enemies of the church today are within, viz., conservatism and indifference. Conservatism clings to a dead past of traditional life and methods. It has no mighty upheavals. In the Orient it opposes Pentecost. In England it stones Wesley. In America it persecutes the Campbells and Stone. Today its chief thought is to paste on someone the label of "fanatic." It is ever in favor of the cross erected 1900 years ago; but ever opposed to a cross adapted to the present.

Indifference is the god upon whose altar the most of us burn incense. No mighty passion stirs its heart. It is a stone god—

"The owl and bat inhabit here,
The snake nests in the altar stone,
The image of the God is gone."

O that some mighty organizing power would possess the hearts of the ministry, so that the cities might be stormed, captured and held as fortresses of the kingdom of light, peace and righteousness.

J. S. Hughes says that the last meeting of our ministerial association was the best meeting of the Disciples that he ever attended, and Bro. Hughes has attended our gatherings for many years. T. S. Tinsley and E. S. Ames led in the discussion of the subject: "The Disciples in the Twentieth Century." The following brethren followed: Hughes, Waite, Norton, Gates, Grim, C. C. Morrison, Hall, Guy, Taylor, Strickland and Kindred. All

thought that the dawning century had great changes in store for the Disciples; but also that the Disciples had great contributions to make to the new century. It was thought by some that more and more in the future would denominational lines be erased and a freer interdenominational fellowship be enjoyed.

Three times recently there have come to the door of the writer persons bearing church letters from out of the city, asking for help, saying they were in dire straits. Three courses were open to me, to give, to refuse, to tell them to go to the police station. I gave twice, I refused once. Afterwards I learned both to whom I gave deceived me, but the one whom I refused was worthy. What is one to do in such cases?

The Chicago rendition of the ancient entreaty, Entertain strangers for thereby you might entertain angels unaware, is, do not ever speak to a stranger for the chances are you will be talking to a confidence demon in the disguise of a man. But I have something of the feeling of J. A. Gordon when he said, "Let others look after the worthy poor, it will be mine to care for the unworthy;" but with President Hyde I also agree when he says in his most beautiful "New Century Ideals," I will lend no oil to the foolish." The problem is to give so that giving will be a help and not a curse. No orthodox church is thoughtfully striving with the problem of the poor. The Salvation Army is the only religious body that is really systematically, intelligently and helpfully "eating in the house of the publican and sinner."

Errett Gates is preaching for the Plymouth Congregational Church. E. S. Ames publishes a weekly paper called the Calendar. H. T. Morrison, Jr., is wintering in Texas. H. T. Harkins begins a meeting with West Pullman church next Sunday. E. A. Orr goes to Minnesota next week. Charles Dean is supplying at Harvey. The program of the ministerial meeting next Monday is as follows: A scriptural exegesis by H. T. Morrison; book reviews by J. W. Allen and G. A. Campbell.

George A. Campbell.

OLD BEDFORD, ILL., NOTES.

The Old Bedford preacher received a genuine old-fashioned pounding Jan. 3, the kind when they bring the big wagon. The church took possession of the parsonage about 11 a. m., coming with well-filled baskets, spreading a sumptuous table of the many good things from Heaven's bounty. All seemed to spend an enjoyable day, and when all were gone and we had collected ourselves we found many tokens of love and esteem, in pantry, cellar and barn. Besides the preacher's pocketbook was enlarged by a neat little sum of money.

We are grateful to the giver of every good and perfect gift and trust we shall be able to retain this confidence

CHURCH DIRECTORY OF CHICAGO.

- AUSTIN**—North Park avenue and Ohio street—George A. Campbell, pastor, 46½ North Waller avenue.
- CENTRAL**—Indiana avenue and Thirty-seventh street—W. F. Black, pastor, 322 Thirty-seventh street.
- DOUGLAS PARK**—Ogden and St. Louis avenues—Claire L. Waite, pastor, 136 South Divinity Hall.
- ENGLEWOOD**—Eggleston avenue and Sixty-fourth street—C. G. Kindred, pastor, 6346 Farwell avenue.
- EVANSTON**—604½ Davis street (Evanston)—Wallace C. Paine, pastor, 1027 Sheridan Road.
- FIRST**—Grand Boulevard and Forty-seventh street—Prof. W. D. McClintock, U. S. C. supply.
- GARFIELD BOULEVARD**—Fifty-fifth and Halstead streets—Frederick F. Glim, pastor, 358 Dearborn avenue.
- GARFIELD PARK**—Garfield Hall, Chicago avenue and Hamlin street—Lloyd E. Newcomer, pastor, 114 Honore street.
- HALSTED STREET MISSION**—6535 Halsted street—H. L. Baynes, pastor, 522 West Sixty-first street.
- HARVEY**—(Harvey, Cook County)—E. A. Orr, pastor, Harvey, Ill.
- HUMBOLDT PARK**—Armitage avenue, near Kedzie avenue—Lloyd E. Newcomer, pastor, 114 Honore street.
- HYDE PARK**—Lexington avenue and Fifty-seventh street—E. S. Ames, pastor, 6025 Madison avenue.
- IRVING PARK**—North Forty-third avenue and West Cullam avenue.
- KENDALL STREET**—Kendall near Polk streets—James Piggott, elder, 871 West Harrison street.
- MAPLEWOOD MISSION**—Fullerton avenue near California avenue—A. Larrabee, superintendent, 897 Talman avenue.
- MONROE STREET CHURCH**—Monroe and Francisco streets—C. C. and Hugh Morrison, pastors, 1334 Jackson boulevard.
- NORTH SIDE**—Sheffield avenue and Montana street—F. S. Tinsley, pastor, 1350 Montana street.
- NORTHWEST MISSION**—Armitage avenue near Leavitt street—A. C. Silver, pastor, 792 Fairfield avenue.
- RAVENSWOOD**—Wilson and Hamilton avenues.
- SIXTY-THIRD AND ASHLAND**—6230 Ashland avenue.
- SOUTH SIDE**—(Colored)—3329 State street—W. G. Kirk, pastor, 2824 LaSalle street.
- UNION**—People's Institute—VanBuren and Leavitt streets, Roland A. Nichols, pastor.
- WEST PULLMAN**—One Hundred and Eighty-fifth street and Wallace avenue—John Givens, pastor, West Pullman, Ill.
- WEST SIDE**—1010 Jackson boulevard—John W. Allen, pastor, 916 West Adams street.

by deeds of Christlike service. And no one ever served a better people.

Our Sunday school superintendent has introduced "The Loyal Army Plan" in our school and a good "Home Department" is now assured. Bro. C. S. Townley assisted us in our meeting in December. There was much against the meeting, but the good done continues. Bro. T. preaches the word in its simplicity, which is its power. He begins a meeting with home forces with his congregation Jan. 6.

The M. E., M. P., Congregational and Christian churches of La Harpe unite in a three weeks' meeting beginning Jan. 6. Bro. D. J. Elsas leads the song service.

Bro. G. H. Nichol begins regular work at Stronghurst the first of the year. He seems to be the very man for whom they have been praying.

Sciota brethren are yet without a minister.

President D. R. Dungan of Canton University preached for the Raritan brethren Dec. 16. In the evening he

preached at the union service as only Bro. Dungan can. His visit was a great help to our cause there.

Our semi-annual county meeting meets with the Colchester brethren, Jan. 15-16. A good provisional program has been sent out and McDougal county always does itself nobly. Blandinsville, Ill.

L. F. Davis.

DEDICATION AT DANVILLE, ILL.

The Second Church of Danville, Ill., dedicated their new building Sunday, Jan. 6. They held their first meeting in the new church and set it apart to the service of the Lord on the first Lord's day of the new year and the new century. Bro. L. L. Carpenter of



Wabash, Ind., conducted the dedicatory service and raised the necessary amount to cover all indebtedness. It was a great day with the Second Church, and they are now happy with their new and elegant house of worship.



In August, 1899, Bro. A. R. Spicer, as evangelist held a revival meeting here in a tent. The meeting was quite successful, resulting in the organization of a church with 100 members. At the beginning of 1900, Bro. Spicer was called as pastor. He began his pastoral duties with them Jan. 1, 1900, but remained in Eureka College till the close of the college year, when he moved to the city and has continued to labor with this church ever since. Bro. L. L. Carpenter says of him: "He is the right man in the right place and is doing a great work for Christ and the church. God is greatly

blessing his work." This is the fifth church he has built during the six years he has been in the ministry. The church is most enthusiastic and enters at once upon a protracted meeting, assisted by Bro. J. Fred Jones.

ENCOURAGEMENT.

Recently a good brother gave the Board of Ministerial Relief his note for \$500, bearing interest until paid. There are men with great hearts as well as great pocketbooks.

Mrs. Susan D. Holmes of Franklin, Ind., a good old mother in Israel, recently gave this board a deed for a vacant lot in that city, valued at \$350, rejoicing that she could help other old and feeble voyagers as they near the shore.

A preacher in Carthage, N. Y., 83 years old in February next, sends \$4, saying, "There may be others even more feeble and possibly more needy than I am, and if so, I want to help them." Growing old gracefully and dying happy is the sure end of some men.

From Muscotah, Kan., an old lady writes: "After so long time I send you \$5 for ministerial relief. I should have sent it some time ago, but I was sick. I am in my 86th year, so you will excuse this poor writing." No excuse needed for the writing of a feeble hand, my dear mother, when every true disciple in the brotherhood and all the angels in heaven join in commending the noble spirit that prompted this giving. There are those with the spirit of the Master, who will die while doing good to others.

A. L. Orcutt,
Corresponding Secretary.

QUAKER CITY, OHIO.

Dear Century: I am glad to see your face beam with so many greetings. We all enjoy your newsy columns, and may you continue to send sunshine wherever you go. We have begun the new year well. Yesterday when the invitation was extended, a brother who had gone back to the world, and had been living as the world for quite a number of years, came forward, seeking renewed fellowship, which we gladly gave to him. A young lady who had been previously baptized, came to unite with us. These are some of the results of the good meeting held by Bro. J. L. McDonald of Hiram, O., which was begun Nov. 10 and lasted until Dec. 2, which resulted in six confessions—two by letter, two returned and since one by confession and one reclaimed—total twelve to date, for which we rejoice. I want to commend Bro. McDonald to any church that wants good, solid, gospel sermons. We begin the year with the week of prayer conducted by the Y. P. S. C. E. The work seems to prosper along all lines and we hope to be able to report continued progress.

W. C. Wade.



Proud Women

whodon't want it known that they do their own washing, are delighted with PEARLINE—can't catch them at it—they're not at the tub long enough. Soak, boil and rinse—not much labor about that. Do a few things each day, and thus do away with wash-day. No rubbing with PEARLINE. The hardest wear on Clothes is in the Rubbing. 630

CATARRH

Send for FREE TRIAL TREATMENT of the "Sana-Cera Cure" for Catarrh, Bronchitis, Asthma, Consumption and Weak Lungs. Prepared specially for each individual case, and sent by mail FREE. Write at once and give your symptoms. All sufferers are invited to test the merits of this great treatment. Address, DR. M. BEATTY, 303 West Ninth Street, Cincinnati, Ohio.

In answering this advertisement mention this paper

For 14 Cents

We mail the following rare seed novelties.

1 pk. Blue Blood Tomato Seed,	\$.13
1 " Northern Lemon Seed,	.15
1 " Rarer's Favorite Onion Seed,	.10
1 " Emerald Green Cucumber Seed,	.10
1 " City Garden Beet Seed,	.10
1 " 12-Day Radish Seed,	.10
1 " La X. Market Lettuce Seed,	.15
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Worth \$1.00 for 14 Cents.

Above 10 packages rare novelties we will mail you free, together with our great Illustrated Seed Catalog, telling all about Salzer's Billion Dollar Grass Also Choice Onion Seed, 60c. a lb. Together with thousands of earliest vegetables and farm seeds, upon receipt of 14c. and this notice. When once you plant Salzer's Seeds you will never do without.

JOHN A. SALZER SEED CO., LaCrosse, Wis.

RHEUMATISM

Neuralgia, Sciatica, Lumbago, Gout, Kidney, Bladder and Urinary Diseases can only be cured by special constitutional treatment. A Special 10 Days' Treatment Free CHRONIC RHEUMATISM in its various forms indicate that your Kidneys and Bladder are diseased and unhealthy. If a sufferer do not hesitate to write us a full history of your case, symptoms, age, etc., and we will send you a special full 10 days' treatment free, prepared especially for your individual case, to convince you of its merits. It costs you nothing to give our 25 years' experience a good trial. Address, **The St. Luke's Medical Institute, 420 W. 8th St., Cincinnati, Ohio.** Dr. Nicholas Timary, Specialist, Physician-in-Chief.

BELLS

Steel Alloy Church and School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.

\$3 a Day Sure

Send us your address and we will show you how to make \$3 a day absolutely sure; we furnish the work and teach you free, you work in the locality where you live. Send us your address and we will explain the business fully, remember we guarantee a clear profit of \$3 for every day's work absolutely sure. Write at once. **ROYAL MANUFACTURING CO., Box 314, Detroit, Mich.**

SEEDS

VEGETABLE and FLOWER. Everything in the Nursery and Florist's line. Direct deal with us will insure you the best and save you money. Mail size postpaid, larger by freight or express, safe arrival and satisfaction guaranteed. Try us. A valuable 100 page Catalog for the \$2.00. 47 years, 1000 acres, 44 greenhouses. **THE STORRS & HARRISON CO., Box 351, PAINESVILLE, OHIO.**

I. N. McCASH.

We take much pleasure in presenting, this week, the likeness of Bro. I. N. McCash, pastor of University Church of Des Moines, Ia., one of the greatest churches and most important fields in the entire brotherhood. Early in the past summer Bro. McCash, in company with others, made an extensive trip through Europe and the Holy Land. On his return, while in London, England, he was taken down with typhoid fever and lay for thirty days unconscious between life and death. The awful anxiety of Sister McCash, who was at home with the family, during these long days, can better be imagined than described. The hearts of all who knew them went out in tender sympathy, both to him, who thousands of miles from friends and loved ones, was confined in the rigid grasp of merciless disease amongst strangers in a strange land; and to her, unable to be with him to cheer and minister unto him. After long, weary days of waiting, the word came that the crisis was past and that he was slowly improving. It is now a source of much gratification to know that he is again at home, and has resumed his pastoral duties. The following is clipped from the local paper and is a report of the first appearance of Bro. McCash in his pulpit after his absence and sickness: "An ovation was given Dr. I. N. McCash, who appeared in his pulpit at University Place Church yesterday for the first time during seven months past. Long before Dr. McCash began his sermon the church was filled to overflowing and chairs were placed in the aisles to accommodate the immense audience anxious to hear Dr. McCash's voice after his long illness and absence. As he, accompanied by Dean A. M. Haggard, appeared in the pulpit, Mr. James Farmer, presiding at the organ, played 'Home, Sweet Home,' and there was scarcely a dry eye in the congregation. Before taking up his morning theme, Dr. McCash paused a few moments to express his pleasure at being home again, and to refer briefly to his recent illness. He said to him there had been pleasure ever since he stepped his foot on American soil after his long absence, but the supreme joy he felt was being privileged to look into the faces of those before him yesterday. He referred to his recent illness, not as a misfortune, but as perhaps the result of the violation of some law of nature on his part and a thing out of which good would surely come.

"Among other things, Dr. McCash referred to the friendship of George A. Jewett, who sat in the audience yesterday, and his care and solicitation for him when he lay ill in London. He also paid a high tribute to the London Temperance hospital and its management for the excellent care which was given him, and the Christian work in general which is being done by this

foreign institution. Dr. McCash's sermon, which was brief, was one appropriate for the beginning of the new year and new century. He sounded the keynote of the life and practical work which he hoped the church and its members would carry out during the coming year. The central thought of his discourse was the abandonment of old habits, and the taking on of new ones destined to lead to higher and better things. In the evening nearly as large an audience greeted Dr. McCash. At the Sunday school, after the morning services, the children and older persons gave Dr. McCash the Chautauqua salute, the entire assemblage rising to its feet at once with a wild fluttering of handkerchiefs. Dr. McCash spoke briefly there."

RED OAK, IOWA, LETTER.

We commenced a meeting here yesterday with home forces. Five added first day. We are encouraged and hope for many blessings.

A good meeting is in progress at Audubon, Iowa. A splendid work has been done there in the last year.

W. T. Fisher takes the work at Clarinda February 1st.

Bro. Adair reports all things well at Missouri Valley.

The church at Council Bluffs is moving on to victory under the leadership of W. B. Crewdson.

Southwest Iowa District convention will be held at Creston May 6-9.

Edgar Price, Dis't Sec'y.

Jan. 14, 1901.

COLFAX, IOWA, LETTER.

My sister, Mrs. I. Estelle Harrington, and I came here one week ago to set things in order in the church and to conduct a short meeting. The church has been torn asunder by internal trouble and the conditions were most deplorable. They have been without a regular pastor over a year.

Last week I worked as faithfully as I ever worked and by the help of the Lord succeeded in adjusting a number of personal difficulties according to Math. 18. Yesterday things were brought to a climax when at a business and fellowship meeting about one hundred and twenty-five of the members said by rising vote: "In so far as I may have trespassed against my brother or sister I am truly sorry and hereby ask that forgiveness and also the forgiveness of God for anything I have done contrary to His will, and that from this time on I will cease to talk of past troubles to any one and pledge to the church my moral and financial support, doing all I can to maintain harmony and peace in the church and to advance the kingdom of Christ on earth."

After agreement to this we had them all join hands around the church and sing, "Blessed Be the Tie That Binds

MY SISTER'S BABY

My baby is full of abounding life and joy; my sister's boy is a puny thing.

The difference is: my baby is healthy. He takes his fill and sleeps; and he grows. My sister's boy gets fully as hungry, he cries with hunger; then cries, I think it must be, from weakness; his food is a burden to him.

Scott's emulsion of cod-liver oil will set that poor little boy in the way of being as good as his cousin.

We'll send you a little to try, if you like.
SCOTT & BOWNE, 409 Pearl street, New York.

Our Hearts in Christian Love.

There were prayers and praise, tears, confessions, congratulations, rejoicing and so on.

There are some excellent people here, but differences had sprung up and hearts became estranged.

May God bless the work of yesterday and may we see the good work go on.

Two were re-instated and one added by letter. Steps are being taken to employ a pastor. The meetings will continue this week.

J. Will Walters.

Jan. 14, 1901.

CORNING CULLINGS.

The Corning church held its annual meeting on New Year's day. Their reports showed every department of the work in a very prosperous condition. The church retained the officers and added Bros. W. D. Harris, M. Spencer, C. C. Ross and R. C. Cook to the board of deacons. We are now organized better than ever for efficient work. The Sunday school re-elected the old officers and is taking on new life. It is now one of the best Bible schools in Iowa. It is growing in numbers and efficient work.

The Y. P. S. C. E. is doing fine work. Miss Sadie Beveridge, one of the city school teachers, is our wide-awake president, and Bro. A. J. Rose is vice.

That insures us good work for the next six months. The secretaries and treasurer were retained. There is much sickness in town just now. Bro. S. E. Fisher, who has been confined to his bed for the past two months, is now able to be around the house. Bro. L. C. Harris, who is in Drake University, came home sick last week, but is now improving and we hope he will soon be able to resume his work in school. The pastor has been confined to his home for ten days with gripe. He was able to preach last Sunday morning and evening. His audience was splendid.

We are now making preparation for Foreign Missionary collection the first Sunday in March. We want the coming disciples to excel in every good word and work.

The people are all well pleased with the Christian Century.

I. H. Fuller.

IOWA C. W. B. M. LETTER.

Reports have been coming in rapidly but all the auxiliaries have not yet observed C. W. B. M. day. Only 42 have as yet reported offerings to the secretary. These reports aggregate about \$350. As some life memberships promised have not yet been paid this report will be increased.

West Liberty reports the largest cash offering \$40.50. Bro. Romig gave them an excellent sermon.

Bro. Scott of Marshalltown helped the little auxiliary at Grinnell, and they report an offering of \$5.65. We extend our hearty thanks to these brethren for their readiness to "help those women." Their help is appreciated and we feel sure they themselves are made stronger not only by the good they have done, but in their influence in the churches.

The new auxiliary at Estherville sends a report of \$6.67 for C. W. B. M. day. They gave their own program and are growing in the work. We rejoice in their success.

The faithful little societies at Kingsley and Meriden sent respectively \$5 and \$5.48. If our strong auxiliaries would do as well accordingly how large our offerings would be! It is the faithfulness of the smaller societies that brings up our records for we have but few who make large offerings.

Mason City reports \$24.81 and Hampton \$10.00.

The district secretaries are mailing the mite boxes to the auxiliaries. If you receive these in time distribute them in your January meeting and send to friends not in the auxiliary who might be persuaded to have a little share in the work. We want all individuals and all auxiliaries who can to take life memberships in honor of our twenty-first anniversary as a state organization. Iowa C. W. B. M. is now "of age" and we ought to make a large birthday offering.

Annette Newcomer, State Sec.

WONDERFUL Cures by SWAMP ROOT

To Prove what this Famous New Discovery will do for YOU, Every Reader of The Christian Century may have a bottle sent Absolutely Free by Mail.



65th Police Precinct, Greater New York, October 11, 1900.

Gentlemen:—In justice to you, I feel it my duty to send you an acknowledgement of the receipt of the sample bottle of Swamp-Root remedy you so kindly sent me. I had been out of health for the past five years with kidney and bladder trouble. Our best physicians prescribed for me. They would relieve me for the time being, but the old complaint would in a short time return again. I sent for a sample bottle of Swamp-Root, and I found it did me a world of good. Since then I have taken eight small bottles purchased of my druggist, and I consider myself perfectly cured. I do not have to get up during the night to urinate, as I formerly did, three or four times a night, but now sleep the sleep of peace. My back is all right again, and in every way I am a new man. Two of my brother officers are still using Swamp-Root. They, like myself, cannot say too much in praise of it. It is a boon to mankind. We recommend it to all humanity who are suffering from kidney and bladder diseases.

My brother officers (whose signatures accompany this letter), as well as myself, thank you for the blessing you have brought to the human race in the compounding of Swamp-Root. We remain yours very truly,
Officers of the 65th Police Precinct,
Greater New York.

JAMES COOK,
HUGH E. BOYLE,
JOHN J. BODKIN.

Among the many famous cures of Swamp-Root investigated by the Christian Century, the one which we publish this week for the benefit of our readers speaks in the highest terms of the wonderful curative properties of this great kidney remedy.

It used to be considered that only urinary and bladder troubles were to be traced to the kidneys, but now modern science proves that nearly all diseases have their beginning in the disorder of these most important organs.

The kidneys filter and purify the blood—that is their work.

So when your kidneys are weak or out of order, you can understand how quickly your entire body is affected and how every organ seems to fail to do its duty.

If you are sick or "feel badly," begin taking the famous new discovery, Dr. Kilmer's Swamp-Root, because as soon as your kidneys are well they will help all the other organs to health. A trial will convince you—and you may have a sample bottle free for the asking.

When your kidneys are not doing their work, some of the symptoms which prove it to you are pain or dull ache in the back, excess of uric acid, gravel, rheumatic pains, sediment in the urine, scanty supply, scalding irritation in passing it, obliged to go often during the day and to get up many times during the night to empty the bladder; sleeplessness, nervous ir-

ritability, dizziness, irregular heart, breathlessness, sallow, unhealthy complexion, puffy or dark circles under the eyes; sometimes the feet, limbs or body bloat, loss of ambition, general weakness and debility.

Swamp-Root is used in the leading hospitals, recommended by physicians in their private practice, and is taken by doctors themselves who have kidney ailments, because they recognize in it the greatest and most successful remedy that science has ever been able to compound.

To prove its wonderful curative properties, send your name and address to Dr. Kilmer & Co., Binghamton, N. Y., when you receive, free of all charge, a sample bottle of Swamp-Root and a valuable book by mail, prepaid. This book contains many of the thousands upon thousands of testimonial letters received from men and women who owe their good health, in fact their very lives, to the wonderful curative properties of this world-famous kidney remedy. Swamp-Root is so remarkably successful that our readers are advised to write for a free sample bottle and to be sure and mention reading this generous offer in the Christian Century.

If you are already convinced that Swamp-Root is what you need, you can purchase the regular fifty-cent and one-dollar size bottles at the drug stores everywhere.

St. Paul Letter.

The weakness of our cause in the Northwest gives us a corresponding timidity in our reports. I think this is the reason we read so little from Minnesota. We have plenty of competent men and women, but they are doing that formative and pioneer work, which like the foundation of a house scarcely conjectures the superstructure, but for the present must serve as the substance of the thing hoped for.

Nor do we think hope will wait long for her fruition. A prominent Congregational pastor told me last week that the Disciples led in numerical growth in Minnesota last year. It would be surprising if this were not true in the central states, but here the foreign element prevails, and we are the only people not represented in this new Germany, new Sweden, new Norway.

We count, too, that the coming national convention will do us great good. We hope when the convention is over we can use the time now spent in telling people who and what we are in telling them who and what they ought to be. Secretaries Smith and McLean were here recently arranging the preliminaries of the convention. By here I mean in Minneapolis. While we are called Twin cities we look on her as our child. She is beautiful and very courteous. The last convention in point of entertainment, side trips and weather will be Minneapolis 1901.

The First Church, St. Paul, is closing a prosperous year. In points of real church growth it has been the best in her history; thirty-five additions the last three months.

Bro. C. J. Tanner has gotten good hold on the Minneapolis brethren. He held a meeting in December with thirty-four additions.

Bro. W. W. Divine of Eden Valley has started a paper which he hopes to circulate among the churches of the state. Brethren, encourage him by your subscription of 25 cents, and bring our churches in closer touch.

Our faithful Bro. Shellenburger begins a meeting at Farmington on the 13th inst., where we have fallen heir to a church.

A community of Christians only have been worshipping several years with the Baptists. The latter have had a hard time in keeping a competent pastor. They turned the matter over to their Disciple brethren to secure a preacher. For three months Bro. F. E. Herthum, a business man of Minneapolis, has been leading them to better things. They all decided to become one in name, one in practice, and have called our secretary to hold them a meeting and consummate the marriage. May an innumerable offspring bless this union. A. D. Harmon.

St. Paul.

Nebraska Secretary's Letter.

Geo. Boomer has located with the church at Broken Bow. They are plan-

ning to enlarge their house.

Fifty-two additions resulted in the eleven months' service of Bro. E. G. Merrill at Arapahoe. He has been called again.

Evangelist Ogden is still at Kearney. He goes to Campbell on the 13th.

Atwood reports five additions at Cozad. Beem and Hackett were at Elk Creek at last report.

Atwood will come to Ulysses after the Cozad meeting.

P. S. Wickham and R. A. Givens are to hold a meeting at Bluevale. This has been arranged by the active secretary of No. 6, Bro. Chapman.

Bro. Chapman has been called to serve at York, with a considerable increase of salary. The work is progressing favorably there.

The meeting at Franklin held by Bro. D. A. Hunter resulted in a reorganization of the church with thirty-seven members. Salary was raised for preaching half time, and A. C. Finch called to the work.

The First Church at Lincoln has commenced the accumulation of a fund for the purpose of building or acquiring a house of worship. They are freed from debt, but the ownership of property is necessary, since the outlay for rent each year is very large. This congregation is entirely upon its own resources now.

The church at David City is in a meeting with its pastor at the helm. I understand that the same condition prevails at Hebron. York has Bro. Gregg as preacher and Routh as singer. This ought to be a splendid meeting for that place.

Bro. C. P. Evans has been appointed as evangelist in the western part of the state. His address is Arapahoe. Send for him.

Places desiring the services of the evangelist working under the Bible school fund, should communicate at once with Bro. E. E. Boyd at Nelson.

The Missionary Society has had printed pledge cards for life membership and life directorate pledges. It is hoped that much use will be made of these. They can be had on application to me. The form is new, and will commend itself to all, I believe. No debts will be made on the strength of pledges so made.

The cash receipts at this office are so meager these days, that I have a suspicion that some church treasurers are holding funds that were raised for the state work some weeks ago. Remit, brethren, "please remit." Now is the time for concentrated missionary effort, and if we are to do anything worthy it must be at this time.

The spring district conventions will soon be in order. Let us make them more valuable than ever before. Prepare now for a good program, and advertise well what you are to have. Let the brethren know long in advance what they may expect to miss if they stay at home, and keep after

them to come. The proper location of the conventions will also go far toward getting good results in attendance.

Preachers that are holding meetings anywhere in the state, write to me about them or directly to the papers. Others will want to know what is being done the state over.

Subscribe for some one or more of our papers. I hear occasionally of a preacher who does not read our own papers. It is a blind policy, and innately selfish.

W. A. Baldwin.

Ulysses, Neb.

50 OREGON ENDEAVORERS.

Dear Endeavorers: We are relying very much upon your co-operation this year. The invitation to enter our present fields with the O. C. M. C. has already come before you. It is now full time that the young people of our state entered more heartily into these mission fields, for the enjoyment of the fruits of this labor will be yours in your later days, and now that we have such a hopeful outlook in Oregon, will you also give added impulse to our happy work being carried forward in the name of our Lord? If you should miss the time set for the offering in January, you could take it up in February. But is it not good to begin the new year and the new century with the largest zeal and for the best things? Make preparation for a very liberal offering in your beginning with us and we will report to you at Turner, 1901, the best report that has yet been given there.

J. B. Lister,

Corresponding Secretary O. C. M. C.

A Wonderful Invention.

They cure dandruff, hair falling, headache, etc., yet costs the same as an ordinary comb. What's that? Why, Dr. White's electric comb. The only patented comb in the world. People everywhere it has been introduced are wild with delight. You simply comb your hair each day and the comb does the rest. This wonderful comb is simply unbreakable, and is made so that it is absolutely impossible to break or cut the hair. Sold on a written guarantee to give perfect satisfaction in every respect. Send stamps for one. Ladies' size, 50c. Gents' size, 35c. Live men and women wanted everywhere to introduce the article. Sells on sight. Agents are wild with success. (See want column of this paper.) Address D. N. Rose, Gen. Mgr., Decatur, Ill.

CANCER CURED

WITH SOOTHING, BALMY OILS. Cancer, Tumor, Catarrh, Piles, Fistula, Ulcers, Eczema and all Skin and Womb Diseases. Write for Illustrated Book. Sent free. Address DR. BYE, Cor. 9th & Broadway, Kansas City, Mo.

FIRE IN A CHURCH.

On Wednesday evening, January 9, in the church at Hebron, Neb., fire was discovered in the building. At the time that the fire was noticed the church was filled with glad brethren, who with their breaths were fanning the flames. The most startling thing about this was that the fire was started by the pastor, Brother R. A. Schell, with the approval of the whole church. In a word, Brother Schell burned the notes that had been held against the church. As the last note was burned the last evidence of Hebron's church debt disappeared. The struggle has been a long one. In the beginning of the last year the church decided to enter the new century free of debt. The burning of the notes was the realization of their hope. Much praise is due to Brother Schell and his consecrated helpmeet for their victory. During their work with the church here the last \$1,200 of the church debt was raised. On the evening that the notes were burned Brother Schell made his annual report to the church. This showed all departments of church work in excellent condition. Unity and harmony prevail. The spiritual condition of the church is like that of its pastor, deep and earnest. Brother and Sister Schell are greatly loved for their work's sake by the church and highly esteemed by the whole community. The writer is here in a meeting. In this meeting we are reaping what Brother and Sister Schell have sown during the past year. Our meeting is ten days old with nineteen additions. The prospects are excellent for many more. The church here has a most promising future before it.

Wm. Oeschge.

LOOKING BACKWARD.—Mr. J. A. Rickenbacher, 409 South Fourth street, Columbus, Ohio, sends Dr. Peter Fahrney of Chicago, Ill., at the very close of the century, the following retrospect, which is deserving of notice: "Dear Doctor—I was sick a great deal in my younger years. I had lung fever six or eight times, which made me very weak constitutionally and brought on symptoms of consumption so marked that the doctors gave no hope of checking it. I had just gotten out of bed from a severe attack of la grippe when I ordered the trial box of your Blood Vitalizer. This was in 1892. Since using that medicine I have felt like another man, and know what it is to be well. I have not missed a day from my business on account of sickness for years, and it is all due to your valuable remedy, the Blood Vitalizer."

Dr. Peter's Blood Vitalizer is mild in action, yet certain in results. It gives vitality and strength, fortifying the body against disease. It is sold by special agents or the proprietor direct, Dr. Peter Fahrney, 112-114 South Hoyne Ave., Chicago, Ill.

How's Your Stomach?

Is it out of order? If so you cannot expect to feel right or enjoy good health. The stomach is a delicate and wonderfully important machine in the human factory and needs the greatest care. To neglect it is liable to bring on a complication of disorders. The one cure that never fails in all stomach ailments, and that should be employed at the first symptom of digestive derangement is

Dr. Peter's Blood Vitalizer

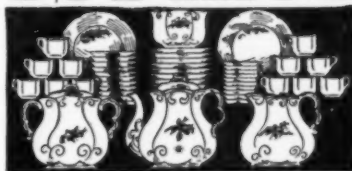
—THE OLDEN TIME REMEDY—

discovered by an old Swiss-German physician and in use over 100 years, though not extensively advertised. It regulates and strengthens the digestive organs while it purifies the blood and invigorates the entire system. Dr. Peter's Blood Vitalizer seldom fails to cure **stomach and bowel troubles, indigestion, constipation, kidney and liver troubles, rheumatism** and all diseases caused by impoverished or impure blood or from disordered stomach.

No Drug Store Medicine—To Be Had Only of Regular Vitalizer Agents, Many of whom Having Been Cured by the Remedy Solicited the Agency to Supply their Friends and Neighbors.

Persons living where there are no agents for Dr. Peter's Blood Vitalizer can, by sending \$2.00, obtain twelve 35-cent trial bottles direct from the proprietor. This offer can be obtained only once by the same person. Write to

DR. PETER FAHRNEY, 112-114 South Hoyne Ave., Chicago, Ill.

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FREE

to every woman who will sell only 24 Boxes of Salvona Soap—guaranteed to give satisfaction—worth the full price we ask for it, but we give extra to each purchaser a beautifully decorated lamp or their choice of several valuable premiums shown in catalogue. To the agent selling 24 boxes of Salvona Soap we give, free, a 56-Piece Tea Set or 50-Piece Dinner Set, decorated handsomely and gold traced. Our cata-



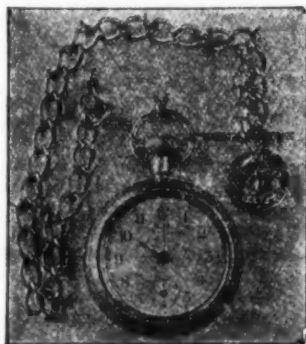
logue also shows other beautiful premiums given to agents for helping us introduce our goods. We give Couches, Lace Curtains, Carpets, Graniteware, Chinaware, Sewing Machines, etc. No money required. We allow 15 days' time to deliver goods before paying us. We allow a liberal cash commission if preferred. Write to-day for catalogue.

This is only one of the letters received from many satisfied customers and will convince you that you are dealing with an entirely honorable business house who will do exactly as they claim:

I am delighted with my premiums and all my customers express their appreciation and surprise at the goods and premiums. I am getting up another order and hope to forward soon. Everything came through in good shape.

Mrs. E. A. COCKRELL.

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**This Watch, Chain and Charm GIVEN FREE**

To any boy or girl who will distribute a few copies of the "CHRISTIAN MONTHLY," a new religious magazine, in their neighborhood, and assist in other ways. The watch is a beauty, an excellent timepiece and guaranteed to please.

IF YOU WANT THE WATCH, CHAIN AND CHARM FREE clip out this advertisement and forward to us, giving your full name and address, and we will send papers and full information by return mail.

WE ONLY WANT ONE IN EACH LOCALITY.

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1333 East Franklin Street, Richmond, Va.



Geo. F. Hall,

Is now located at
509 Eddy St., Chicago

He hopes to inaugurate his long-contemplated services at the AUDITORIUM soon. In the mean-time he is open to lecture engagements anywhere; or will run out and dedicate churches, deliver special addresses, or preach over Lord's day upon reasonable terms. Send for circulars.

Eastern Department.

ASSOCIATE EDITORS

Peter Ainslie, - - Baltimore, Md.
Carey E. Morgan, - - Richmond, Va.
B. Q. Denham, - - New York.

Four additions at Calhoun Street Church, Baltimore, first Sunday in the year and two at Fulton Avenue Church.

The West-End Church, Richmond, completed their organization recently by the election of J. L. Hill and W. A. Crenshaw, elders; Geo. S. Crenshaw, C. T. Pollard, T. J. Branch and W. S. Jones, deacons; Ellis Crenshaw, clerk, and S. E. Bates, Jr., treasurer. Their membership is now sixty-one and the report of the Sunday school is as follows: Officers and teachers 19, scholars 110, which makes an increase of forty during the year. The officers for the Sunday school are: Geo. S. Crenshaw, superintendent; C. H. Hall, assistant; C. A. Zinke, secretary; Leroy G. Crenshaw, treasurer, and Thomas Lucas, librarian.

In the recent report of the Sterling Place Church, Brooklyn, N. Y., it is stated that the church added one to every seven members at an average cost of \$76.37 for each addition, while other churches in the neighborhood added one to every thirty-one members at a cost of \$437, one to every eighteen members at a cost of \$399 and another added one to every twenty-two members at an average cost of \$118. All this talk of the conservative east ought to be abolished. Primitive Christianity will grow anyway, and the east is fearing that. The Sterling Place Church is in the midst of a very interesting course of lectures under the auspices of their Brotherhood of Andrew and Philip. It includes F. D. Power, who lectured last month, Hon. W. M. Chandler, M. E. Harlan and others, seven in all, and they give it for \$1.00 for the course.

The following is from Bro. J. O. Shelburne of Dublin, Va.: "Just closed five-day meeting at Alvin Cone, near Hallin's Institute, which resulted in seven additions. It will be remembered that I held a meeting at this point about one year ago, which resulted in forty-four additions. Before this we only had one member who, throughout trials and persecutions, remained steadfast. From her efforts the meeting was held which resulted in a good, strong church.

"This should be a lesson to some, who, because they haven't any church connections, join themselves to some denomination. Bro. C. C. Thomas, who is pastor, gave valuable assistance."

TO CURE A COLD IN ONE DAY

Take Laxative Bromo Quinine Tablets. All druggists refund the money if it fails to cure. E. W. Grove's signature is on each box. 25c.

NEW YORK LETTER.

Bro. J. M. Philpott, Bro. M. E. Harlan and the writer each sent out to the members of his respective congregation a "Twentieth Century Greeting."

The Lenox avenue Church raised a Christmas fund of \$1,038 for local expenses. A similar amount was raised by this vigorous congregation last Easter.

We are in our meeting at the West Fifty-sixth street Church, with good prospects, but not far enough along to indicate results. We closed the old year with five additions at our morning service.

Bro. J. Lichtenberger is in a meeting with home forces at the Jefferson street Church, Buffalo. Bro. L. has kept the work there moving. He followed that effective worker, L. C. McPherson, now in Cuba.

Bro. W. C. Hull, the new pastor at North Tonawanda, is winning all hearts in that field. Everything indicates that the church has found the right man, and it goes without saying that any man who ministers to that congregation has found the right church.

Bro. H. L. Willett is delivering his Bible lectures this week in the Y. M. C. A. building at North Tonawanda. He is there under interdenominational auspices. A union meeting was held at the M. E. Church last Sunday evening. Bro. Willett was there a year ago and is a prime favorite in that city.

Bro. E. J. Teagarden writes that the church at Danbury, Conn., is in good condition and that their pledges for this year's finances amount to more than in any previous year of the church's history, save one, and they expect to equal that record yet. Two visits of the writer to that congregation, at which times he spoke to them, convince us that after nine years of service with them, Bro. Teagarden has a firm hold upon their hearts.

Bro. Harlan reports in the January number of his church paper the annual meeting of the Sterling Place Church, Brooklyn. The total receipts were \$6,104.82. The offering for all purposes averaged \$25 per member. He says the three largest and most influential churches near by averaged only \$13 per member. These three large churches added one new member to every twenty-four of their membership, while Sterling Place added one new member to every seven. The average cost per addition in the three large churches was \$318, while in Sterling Place the average was but \$76.37. The congregations at Sterling Place average a larger percentage in relation to the membership than in the three large churches. Truly, Bro. Harlan has reason to say he "feels encouraged."

B. Q. Denham.

Jan. 10, 1901.

RICHMOND (VA.) LETTER.

Bro. William Jackson Shelburne, after having visited a number of churches in southeastern and South Piedmont districts, and sending in some splendid reports, went to his home, Milt, Lee county, Va., to spend Christmas. He is now at work in Holston district.

The Danville church has paid the last of its church debt, which fact was duly celebrated during the holidays.

W. J. Hall, Piedmont district, reports eleven places visited, six sermons and seven additions during the month of December.

J. A. Campbell, Tazewell district, reports a meeting at Falls Mills, nineteen sermons, three additions, sixty-five visits, also four additions at Graham. He preached one sermon at Springville for which point he is endeavoring to secure a preacher for one-fourth his time.

Both brethren sent in good financial reports.

All persons who made pledges at the state convention to the support of the financial secretary are urged to remit to the undersigned immediately.

Praying that this year may see the gospel carried to all sections of the state, and many souls brought to the master, that the churches may be strengthened, and that all will be enlisted actively in the support of state work.

E. N. Newman,
Secretary V. C. M. S.

Jan. 3, 1901.

GAYS (VA.) LETTER.

The busy week of Christmas is past. We had preaching at Holly Grove, Salem, Bethany, Forest Grove, Mizpah, Elpis and Springfield during the week. Salem and Bethany had good Christmas trees, and Forest Grove and Mizpah each had a good program for the children, but no tree. We had a nice, quiet Christmas in this section. Drinking, dancing, etc., have largely given away to church service and C. E. socials, prayer meetings, etc. I wish that we could have worship in every church through Christmas, to counteract the influence of the evil one, who, at this time, more than all others, walketh about seeking who he may devour.

I received nice and valuable presents from Holly Grove, Salem, Bethany, Forest City and Mizpah. The work moves along fairly well at most of these churches. May the Lord bless the work and the good people of these churches and all God's children everywhere. Dear readers, let us work while it is day. Life is short; let us use it well. Time is precious; don't waste it. Your soul is worth more than all the wealth in the world. Then make your calling and election sure and God will give you an abundant entrance into his eternal kingdom.

Jan. 4, 1901.

F. D. Coffey.

THE WORLD IN BRIEF

Bean corner causing woe in Boston.

Kansas and Missouri towns shaken by earthquake.

Cane fields in British West Indies burned by incendiaries.

Rear Admiral Schley will be retired on Oct. 9, 1901.

Richard Croker paid \$6,100 for half brother to Beau Gallant.

Omaha police seeking for new man in Cudahy abduction case.

British schooner Little lost off Massachusetts coast; crew saved.

Orders issued for mobilization of French fleet at Toulon on Jan. 15.

Titus amendment to Iowa constitution decided to be illegally passed.

Man who promised to tell of Cudahy abductor failed to make appearance.

American escapes from Australian cannibals after nine years' captivity.

Heavy snow-storm, causing much suffering, in Colorado and Nebraska.

More than 5,000 persons attended the New Year's reception at the White House.

Three Canadian Pacific trains stuck in western Manitoba snow banks for a week.

Secretary Long, at banquet in Boston, praised administration's expansion policy.

Senator Foraker has prepared reply to ex-President Harrison's Ann Arbor speech.

Director of Mine Roberts declared total stock world's money is now \$11,600,000,000.

Sentiment in congress growing in favor of making term of representative four years.

Cadets U. S. Grant, Phil Sheridan, and others testified in hazing inquiry at West Point.

Illinois state board of pardons declined to grant appeal to free Banker C. W. Spalding.

President Benjamin Ide Wheeler of University of California talked of for president of Harvard.

Naval constructors say salt used in fireproofing wood for ships is injurious to health of crews.

Delegates to Cuban convention said to favor offensive and defensive treaty with United States.

Ben H. Brainerd, treasurer Illinois State Board of Agriculture, said to be short \$10,000 to \$12,000.

Fortieth Infantry captured town of Jemeniz and other insurgent strongholds in Mindanao.

Dowie held two meetings in London which ended in a free fight between converts and spectators.

Robert P. Porter predicted population of United States at end of present century will be 300,000,000.

Many Filipino officers captured at Cavite Viejo in a successful action by Third infantry and the navy.

Wife of Speaker Henderson took precedence of Mrs. Gage at Cabinet dinner in absence of Mrs. Hay.

American Economic association opens its convention in Detroit and discusses taxation of corporations.

Statistics show the United States opens the century first in commerce, industry, wealth, education and morality.

Unknown writer in letter to Edward Cudahy offered to tell about abduction of packer's son. His proposition accepted.

M. A. Sizemore of Lincoln, Ill., accused of trying to starve his three children to death to get \$50,000 left to them.

Briefs to support argument that constitution followed the flag to Porto Rico filed in United States Supreme Court.

The records show that Col. Mills has punished every cadet found guilty of hazing since he became superintendent at West Point.

Mrs. Bernard Maloy of Pittsburg dreamed her dead husband called upon her to follow him and she is preparing for death.

High school section of the Illinois Teachers' association passed resolutions favorable to the continuation of the game of football.

Friends of M. S. Quay organized the Pennsylvania legislature after exciting contest and hope to elect him to the United States senate.

Ex-Banker George L. Magill, released from the penitentiary by Gov. Tanner of Illinois, celebrated New Year's with his family.

John Alexander Dowle, the faith-curlist, receives a communication threatening his life and warning him that vitriol is to be thrown on him.

Prof. Edmund J. James, Chicago, lectured on business courses in universities before Historical and Economical societies at Ann Arbor, Mich.

J. P. Morgan and E. H. Harriman, backed by syndicate with millions, to control the principal railroads of the country in the new century.

Prisoners in jail at White Plains, N. Y., set fire to the jail hoping to escape. Jailer left them to perish in flames, and they quickly extinguished it.

Pat Crowe seen in Bad Lands of Wyoming. Indians and cowboys on trail. Suspect arrested near Chadron innocent. Eddie Cudahy failed to identify J. J. Crowe. Bill in Nebraska legislature to punish abductors by life imprisonment or death.

HOME STUDY BY MAIL.

Thorough courses at home in the Bible, Greek, Philosophy and History, leading to diploma and degree. Terms only \$1 per month. Circulars and particulars free. Write

Prof. C. J. Burton,
Christian University, Canton, Mo.

HOTEL ALBERT

European Plan.

Cor. 11th St. and University Place
One Block West of Broadway,

NEW YORK CITY.

Location quiet yet central for either business or pleasure.

300 Comfortable Rooms, at from \$1.00 per Day upwards.

Service and Appointments First Class.

Special attention to Ladies traveling alone.

L. & E. FRENKEL.

BARGAINS IN BELGIAN HARES.

We have some of the finest pedigreed animals in Chicago and will dispose of a limited number at common sense prices. We have representatives several of the best strains in the world, such as Lord Brittan, Champion Dash, Fashoda, Edinboro, etc. Write us for illustrated circulars.

HALL BROTHERS,
Proprietors Model Home Rabbitry
308 Eddy Street, Chicago.

TO THE DEAF

A rich lady cured of her Deafness and Noises in the Head by Dr. NICHOLSON'S ARTIFICIAL EAR DRUMS, gave \$10,000 to this institute so that deaf people unable to procure the Ear Drums may have them free. Address, No. 1475-C.

The Nicholson Institute, 750 Eighth Avenue,
New York, U. S. A.

PREACHERS Do you need a Sermon note book? We make them. A 288 page blank book, specially ruled, indexed, and bound in pebble black leather. Opens flat; size of your teacher's bible. Every preacher needs one. Prepaid to any address, \$1.00. Satisfaction guaranteed. Address,

EVANGELIST PUBLISHING CO., Atlanta, Ga.

DR. A. W. TOTTEN.

Gold Fillings, \$1 up Amalgam and silver, 50c up
Crowns, \$3 to \$5 Plates, \$5 to \$8
Broken plates repaired, \$1 Cleaning teeth, 75c
Teeth extracted without pain, local anesthetic, 25c
Teeth extracted, with gas, 50c
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P. O. Box 81, 1208 E. Main St., RICHMOND, VA.
All classes of Books and Job Printing neatly executed. Mail orders receive prompt attention. Write for estimates.

THE WEEMS STEAMBOAT CO.

Baltimore, Md.

From Pier 2—For Fredericksburg and all wharves on the Hapgood Tuesday and Friday at 4:30 p. m. For Hapgood, as far as Naylor's, Wednesday at 4:30 p. m. Freight received daily.

From Pier 9—For Washington Friday at 5 p. m.

HENRY WILLIAMS, Agent.

CACTERINE

(or Extract Mexican Cactus.)

Catarrh and Asthma Cure

Costs Nothing to Try It.

ANY HONEST

Sufferer from Catarrh, Asthma, Bronchitis, etc., sending us their request and \$1.00 to cover postage, will receive box with Inhalator by next mail. Use it 10 days; if not benefited and pleased, return it. If satisfied, send us \$1.50.

WE GUARANTEE A CURE.

Cacterine Medicine Co.,

133 West 23rd St., New York.



Woman and Home.

LAUGH A LITTLE BIT."

Here's a motto; just your fit:

"Laugh a little bit."

When you think you're trouble-hit,

"Laugh a little bit."

Look misfortune in the face,

Brave the bedlam's rude grimace;

Ten to one 'twill yield its place

If you have the wit and grit

Just to laugh a little bit.

Keep your face with sunshine lit—

"Laugh a little bit."

Gloomy shadows off will flit

If you have the wit and grit

Just to laugh a little bit.

Cherish this peculiar gift:

"Laugh a little bit."

Keep it with you, sample it—

"Laugh a little bit."

Little ills will sure betide you,

Fortune may not sit beside you,

Men may mock and fame deride you,

But you'll mind them not a whit

If you laugh a little bit.

—Central Baptist.

Englands Army of Working Girls.

Of the whole girlhood of England between 15 and 20 years of age over 68 per cent are engaged in actual daily toil, and in large manufacturing towns the ratio is much higher, six large towns of Lancashire ranging from 90 to 95 per cent.—London Express.

The Saloon in Politics.

The power that the saloon has in politics is known to everyone who has actively interested himself in elections. The saloon is as unpartisan as it is unprincipled; it is quite willing to make use of any party. Which-ever one is in, it is never out.—Well-spring.

Profits Shared with Employees.

The employees of the Bourbon mills, at Fall River, Mass., who are entitled to a part in the profit sharing plan in use by the corporation, have received a bonus of 3½ per cent on the wages earned from June 9 to Dec. 8 of 1900. This is the twenty-third semi-annual dividend paid by the corporation under this plan.

Prayer for Drunkards.

How long, O Lord, how long, are we to come to thee with our prayers for the salvation of drunkards and for the overthrow of the drink traffic? Art thou never weary of our crying prayers? Nay, we know that thou dost never weary of our prayers; but thou dost weary of our faithless, indifferent, and selfish life. We pray for the destruction of the liquor traffic and then raise not a finger to smite it. O God, open our eyes to the awfulness of this

curse. Help us to hate it as thou dost hate it. May our sorrow for the sinful victim of drink turn to action against the institution that has brought him low. We pray for the awakening power of thy strong Spirit, to help us to see and fight this enemy. By any means that thy wisdom may elect, reveal to us, we pray, the nearness and awfulness of the liquor curse. We would seek thy glory in the clean lives of men and women saved from the grasp of intoxicants by thy grace in their hearts and by thy grace in the smiting hands of thy servants. Amen.

Losing and Gaining a Day.

Mr. John R. Rogers, who had charge of the Baltimore Red Cross society celebration which was held at the Music Hall on the night of Dec. 31, is somewhat of a traveler, says the Baltimore Sun. He says that he has been around the world five times and has crossed the Atlantic forty-six times. Mr. Rogers says that in going around the world there is scarcely one traveler in a hundred who remembers that in going from east to west a day is gained, and that in going from west to east a day is lost. Many of those who come into contact with this truth knew all about it when they were at school, but never think of it on the high seas. In illustration of the point he tells this story: "My first trip around the world was from England to Australia. Out in the middle of the Pacific a sign was put up announcing that the date was Thursday, July 17. This was all right, but the next day the same sign was put up again. This was an opportunity for those of us who thought we were real wise to show the ship's officers that they were not infallible. After we had expended our choicest sarcasm and had been rebuffed by various officers, the captain set us straight. On my way back one day the card went up announcing that it was Saturday, Aug. 13. The next day the sign said Monday, Aug. 15. Two ministers on board thought the captain, a somewhat profane old salt, skipped a day to avoid the religious services which they had prepared. He convinced them that it was a mere coincidence that on that particular date the lost day was Sunday. Since then I have never attempted to teach the ship's navigator his business, and he can skip a century, if he wishes, without my saying a word."

Strong Drink and the Drunkard

The following advertisement once appeared in a daily paper: "Wanted—A nice cottage and grounds in exchange for a choice lot of liquors." Thousands of drinking men have made just such an exchange. My homeless friend with the chromatic nose, while you are stirring up the sugar in a ten-cent glass of gin, let me give you a fact to wash down with it. You say you have longed for years for the free, independent life of the farmer, but

ROYAL Baking Powder

Makes the bread more healthful.

Safeguards the food against alum.

Alum baking powders are the greatest menacers to health of the present day.

ROYAL BAKING POWDER CO., NEW YORK.

could never get money enough to gether to buy the farm. But this is just where you are mistaken. For several years you have been drinking a good, improved farm at the rate of one-hundred square feet a gulp. If you doubt this statement, just figure it out for yourself. An acre of land contains forty-three thousand five hundred and sixty square feet. Estimating, for convenience, the land to be worth forty-three dollars and fifty-six cents per acre, you will see that it brings the land to just one mill per square foot, one cent for ten square feet, ten cents for one hundred square feet. Now pour down that fiery dose, and imagine you are swallowing a strawberry patch! Call in five of your friends, and have them help you gulp down a five hundred foot garden! Get on a prolonged spree some day, and see how long it takes you to swallow a pasture big enough to furnish steady grazing for five cows and eighteen sheep.—Wellspring.

STATE OF OHIO, CITY OF TOLEDO, } ss.
LUCAS COUNTY.

Frank J. Cheney makes oath that he is the senior partner of the firm of F. J. Cheney & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of Hall's Catarrh Cure.

FRANK J. CHENEY.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1896.

A. W. GLAFSON,

{ SEAL }

Notary Public.

Hall's Catarrh Cure is taken internally, and acts directly on the blood and mucous surfaces of the system. Send for testimonials, free.

F. J. CHENEY & CO.,
Toledo, O.

Sold by Druggists, 75c.

Hall's Family Pills are the best.

Wanted—Business men and women to take exclusive agency for a state, and control the sub-agents handling Dr. White's Electric Comb; \$3,000 per month compensation. Fact. Call and I'll prove it. D. N. Rose, Gen. Mgr., Decatur, Ill.

A Hunt on a Rainy Day.

It was the second day of Miss Neale's house-party and the program was all out of doors, but what's a program when rain comes like that?

"Look at it!" cried Josie, and lugubriously sighed.

The breakfast talk was half-drowned by splashing, and the piazza's tin roof made more noise than all.

"Just as if nothing else were getting wet," Bess said severely.

"As to the tennis court," grumbled Joe, "it's a marsh."

The hostess looked around on their solemn faces and smiled.

"One cannot beat or bribe weather, you know," she said. "We'd better compromise. How about a hunt?"

"Tadpole?" groaned Ned.

"Not eels?" came anxiously from Bess.

"Both, if you like," answered Miss Neale, "but you need not raise an umbrella or get wet."

"In the—"

"In the library. Come."

They trooped after her and glanced keenly about the room.

"Is the creature wild?" Josie inquired merrily.

Already the roar and splash outside were falling into background, curiosity to the fore.

"Shall we hunt a wild creature?" said Miss Neale, smiling. "Something powerful and dangerous?"

"Oh, delightful," cried Bess, "if we do not catch him or he us."

"Well, we'll begin with one that's as old as the hills," announced Miss Neale, "but still as powerful and dangerous as ever. There was a name given him far in the frozen north by the Vikings. They feared him, brave as they were, for he wrecked ships, and mercilessly buffeted the drowned, and roared to weaken the stoutest nerve. There was no conquering him. They admired and wondered. You see, he was such a grand foe! So finally they prayed to him."

"Oh!" remonstrated Bess.

"Yes. They realized their weakness, those great Vikings, amid the grandeurs of the universe, and they worshiped the strength of it, incomprehensible, unconquerable forces, such as fire and thunder, and storm winds. They called them gods, Jotuns, and bowed down."

"Poo-or things," murmured Josie. "I wonder if we should have done any better."

"We are still afraid," said Hugh, "of the Jotuns."

"And the name of the—the creature we hunted?" asked Bess.

"The sea-tempest! It was called Aeger, now eager," answered Miss Neale. "And Carlyle tells how memory of the old jotun clings, how even now, on the river Trente, when a dangerous eddying swirl comes, the old bargemen cry, 'Have a care, there is the eager coming!'"

"Yet, the dictionary," thus Hugh, in sudden contempt for that learned

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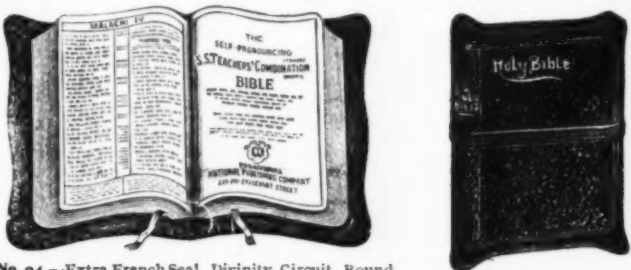
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book, "has tamed it to be just desirable."

"But know the history," cried Josie, "and you see it reaching out to conquer."

"Are there many story-words?" Bess asked.

Miss Neale nodded. She had taken a pencil and a card from her desk.

"Here are four," she said, writing. "Consult the books about them while I am gone."

The door's closing behind her was echoed by the opening of bookcases. Interest was unabated when she came again.

"We are catching ideas," said Josie.

"And growing them," added Hugh.

"What a fortunate rain," said the hostess.

"Rain?" cried Bess, "where is it?" Then they saw that she was dabbling

her hands in a belt of sunshine fallen across the room, and the tin roof was still.

"That's the way with disagreeables," Ted remarked, putting on his most learned air. "Show them you don't mind, and they go."

"But if you do mind?" Bess suggested.

"Then hunt," commanded Josie; so they laughed and began to hunt rubber shoes.

The words on the card? Disaster, guy, sincere, and mercurial.—By E. E. Garnett.

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Boys and - - - - - Girls.

It Really Would Be Funny.

It really would be very funny
If crocodiles ate bread and honey,
While lions, tigers, wolves and bears
Preferred to sup on plums and pears.

It would be really very quaint
If monkeys loved to drink green paint;
If sucking pigs should call with squeals
For lobster salad and stewed eels.

It really would be strange, indeed,
If birdies should forsake their seed,
And at the bakeshop window twitter
"We should so like an apple fritter."

But stranger far than this 't would be
If, when the children sat at tea,
They really all preferred to take
Dry bread, to frosted chocolate cake.

Still Women Want to Vote.

After a recent election out in Colorado, where they have woman suffrage, the tellers found a dozen cookery recipes in a ballot box, voted by mistake.

There is no case on record, it is believed, where a man has voted a pool check or a poker chip.

No Trouble to Testify.

Judge—Now, my boy, you are on your oath. Do you understand what that means?

Witness—Why—er—I don't just—er—reckon—

Judge—Do you know what you're expected to tell?

Witness—Oh, yes, the lawyer that hired me wrote it all down so that I could learn it by heart.—Philadelphia Press.

Anomalous.

In Boston I encountered a parrot one day.

"Polly wants a cracker!" I observed, thinking nothing.

"Your language is extremely anomalous!" replied the bird, severely. "Polly is colonial, while cracker, in the sense of biscuit, is distinctly postbellum. Moreover, I am not conscious of wanting a cracker. I wouldn't mind a plate of pork-and, however!"

The fowl's scholarly dignity was what impressed me particularly.—Detroit Journal.

Adventures of a Grain of Corn

As far back as I can recollect I was on a cob with many other grains of corn the same as I. At harvest time the cob was pulled and husked, and we, being extracted from it, were put with many others in a horse trough for a horse's dinner, but fortunately there was a tiny hole in the trough, through which I fell on the ground, and where I lay fully an hour before

a little boy, who was passing at the time, picked me up and declared he would take me home and plant me, as he had often wished to have a plant of his own, and now that he had secured what he had longed for, of course he took particular pains to put me carefully in his pocket, that he might be more sure as to the safety of his treasure. I was carried to his home and planted in a little red earthen pot, which was set on his window sill, where I had plenty of air and bright sun, and to add to my comforts he watered me every day when he returned from school. So it was not long before I felt myself bursting and a tiny sprout appeared, and I found myself being held tightly in the ground by little roots; I was now a plant. At last I became so large that I had to be transplanted in the garden, where I grew rapidly, and finally bore an elegant ear of fat yellow grains of corn, like I was when I escaped from the horse trough. One day the man came to cut the grass in the garden, and when he saw me he informed the boy that he knew of some public gardens that wanted specimens of different flowers and vegetables, and that they would give him a good price for me. The next day a strange man came to the house and asked for the little boy, who came down and inquired of the man what he wanted, whereupon he told the boy he had come to see if his corn plant was worth buying, so they came into the garden to look at me. The man examined me thoroughly, and even went so far as to pick some of the grains off the ear which I held so proudly in the air and eat them to test their flavor. He finally decided to buy me, so they pulled me up by my roots and placed me in a pot filled with earth, which he had brought for this purpose. The boy was given his money, and I was taken away to the garden, where I was planted in a large field where there grew many vegetables. I was cared for until winter, when I withered and died of the cold, but the grains of corn from my cob which I had once held so proudly were planted the next year to become plants like I was, and perhaps to experience greater adventures.

Menagerie Game.

Wild animals in menageries always interest young folk, and indeed old folk as well. Here is a game which may be called "menagerie," full of animals as it is, which is quite sure to entertain the social circle gathered for sport on one of these cold winter evenings. The cards for this game may be made from cardboard of different colors, or if they can be spared from mother's calling-card basket they may be made by means of pencil and a moment's work. There should be fifty cards, divided into sets of five. This will allow ten to play. All cards in each set should be of the same color, or if all are white those of one set should be marked with the same character—a large, clear A for one set, B for another, etc. The cards

are mixed and distributed among the players, who hold them in a heap, out of sight. Neither the player himself nor his companions must know which card he will play until it appears on the table. Each player chooses the name of an animal, and each player must remember the animal name of all others. No. 1 then lays a card face up on the table in front of him, and is followed quickly by Nos. 2, 3 and so on, until it is seen that two cards of a set have appeared. Each of the players who has played one of these mates must then try to call the animal name of the other first. The one succeeding in calling the name gets all of his opponent's heap of cards from the table. The game ends when the sets are all played, and the one holding the largest number of cards is the winner. When two of a set have appeared and the cards are awarded the game is resumed as if no interruption had occurred.

Another game with lots of fun in it is, as one bright girl puts it, "to play football with an eggshell." The description, however, is hardly accurate. Place a book at each corner of a large table, the books of uniform thickness a little greater than the diameter of an egg. Tie a thread to one leg of the table, stretch it upward and over the two books at one side, and then down, where it is tied to the opposite leg. Repeat this at the other side of the table and you have finished the two goals for the game. Divide the company into two groups, one group being seated at each side. Place in the center an eggshell from which the contents have been blown. Each side now tries to blow the eggshell under and beyond the enemy's string. Players may rise and lean over the string to blow, but the shell must not be touched in any way except to place it under the string.

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There Are Others.

Mrs. Henry Peck—You are a queer man. When we had that company to dinner yesterday I had to do all the talking. You had absolutely nothing to say.

Mr. Henry Peck—You're mistaken. I had plenty to say, but I never got a chance to say it.

Useless Extravagance.

"The first thing that struck me when I arrived in congress," said Representative Husker, "was the useless extravagance displayed."

"To what do you refer?"

"The practice of sending bouquets to senators and representatives. It ought to be stopped. Here I've got to pass up a lot of money to a florist for roses and carnations or else hang around and look as if nobody loved me."—Washington Star.

The Savage Bachelor.

"I don't believe the approach of Christmas brings you a single joyous anticipation," said the Sweet Young Thing.

"Don't, eh?" replied the Savage Bachelor. "Listen to my secret: That kid on the third floor is sure to get a tin horn for a present."

"Yes."

"Then he will get careless and leave it on the hall floor. And then I shall step on it with both feet. Don't you call that a joyous anticipation?"—Indianapolis Press.

The Nearest Way

The crooked streets of Boston are a source of wonder to many visitors. A

Boston daily paper tells of a western man who was a guest at the Parke House, and went out for a walk. He had several hours at his disposal, and wandered about leisurely but aimlessly until he was tired with his long walk. He supposed that he must have walked over six miles, and dreaded the long walk back to the hotel. Stepping up to a policeman on a corner, he asked to be directed the nearest way to the Parker House. "Well, sir," said the policeman, courteously, "you might cut across the street to the front door, but if I were you, I'd walk over on the crossing." He was nearly opposite the hotel.—Youth's Companion.

A Joke on Everybody.

The third time I changed cars at the Hornellsville Union railroad station, and lunched at the little grillroom just up the street, the jolly little proprietor recognized me as a regular patron and did his best to entertain me while my special pot of coffee was coming to a boil on the natural gas stove.

"Notice that fellow who just went out?" he asked, chuckling contentedly to himself.

I hadn't noticed particularly, but I knew it would be disconcerting to admit, so I nodded encouragingly, says a writer in the New York Herald.

"Well," he continued, "that's Jim Smith. 'Long Jim Smith,' they call him. Conductor on the Erie, and, say, he's laying for me. Greatest practical joker you ever saw. Always getting rigs on me and I never could get back on him until last week, and then I was about as much surprised as he was.

"I was coming down the street and saw a crowd gathered around some salvation army singers. Long Jim was away on the edge of the crowd, standing on his tiptoes, so he could look over the heads of the rest. He had his back to me, and sticking out from under his arm was a big bag of lemons. I saw my chance, and I sneaked up quietly behind him, hauled off and gave that bag of lemons an awful swipe with my cane."

Here the little man went off into an uncontrollable fit of laughter over the remembrance.

He laughed till his sides shook and tears ran down his face. I waited till he had quieted down.

"Well?" I queried. "Scattered the lemons all about, I suppose?"

"Scattered! Ho, ho, ho! He! HI, hi, hi! He! Hum! Well, I should say so. But they wasn't lemons; they was eggs."

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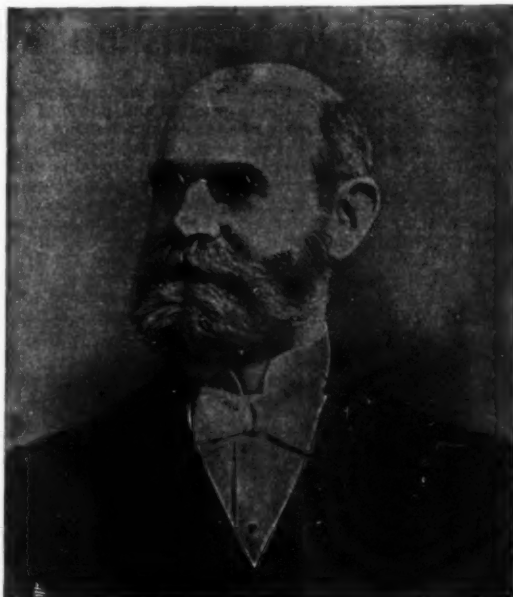
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